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ERRATA.

In the Preface.

Page 2. *l.* 15. r. those *l.* 17. r. such publick, *l.* 31. *d.* then. *p.* 3. *l.* 3. from the bottom after up r. with, *p.* 6. *l.* 3. *d.* alone, *l.* 14. r. very, *in marg.* r. another, and for Prebendary, r. Prebend,

In the Book.

Page 4. *l.* 5. r. works, *l.* 28. after others r. contained in this Letter, *l.* 34. for stalking, r. talking, *p.* 5. *l.* 36. for them, r. whom, *p.* 8. *marg.* b. for qu'ile r. qu'ils, *p.* 12. *l.* 2. r. the account *p.* 13. *marg.* a. r. 167$\frac{4}{5}$ *l.* 32. for safest, r. softest *p.* 19. *l.* 8. r. delated, *p.* 20. *l.* 9. for Court, r. Cause, *p.* 21. *l.* 26. r. IN SACRAMENTO, *p.* 22. *l.* 9. before of, r. often, *l.* 10. before his, r. all, *p.* 23. *l.* 15. put the comma after speaking, *l.* 24. after and r. as I, *l.* 30. r. came, *p.* 26. *l.* 3. from the bottom, before Men r. even, *p.* 27. *l.* 10. r. truly, *l.* 27. r. bear, *p.* 29. *l.* 31. for Pope, r. Paidre, *p.* 31. *l.* 25. r. Molini, *p.* 35. *l.* 4. from the bottom, for of the, r. for the, *p.* 38. *l.* 13. *d.* and, *p.* 39. *l.* 9. before justify r. would, *p.* 44 *l.* 32. after asserting, r. in effect, *l.* 33. after between, r. Sin, *p.* 52. *l.* 18. for and, r. as *l.* 23. r. accepted, *p.* 53. *l.* 5. from the bottom, instead of for, r. of, *p.* 54. *l.* 14. after insist, r. so much, *p.* 55. *l.* 13. for sacrificed, r. crucified, *p.* 57. *l.* 17. r. helped, *p.* 58 *l.* 5. r. allowances, *p.* 59. *l.* 19. after it, r. only, *p.* 60. *l.* 25. r. giving, *p.* 65. *l.* 20. after many, r. sects, *l.* 24. for more r. worse, *p.* 66. *l.* 6. after designers make a full stop, *l.* 10. instead of for it, r. firm, *l.* 20. after to, r. those *p.* 67. *l.* 28. for hate r. rate, *l.* 35. *d.* an, *p.* 69. *l.* 23 r. those *p.* 71. *l.* 11. r. betakes, *p.* 73. *l.* 5. from the bottom, after Religion, r. was it not for makeing it a cloak for Ambition, Avarice, Robbery and Murther? *p.* 75. *l.* 14. after as, r. some suspect, *p.* 77. *marg.* r. N. V. *p.* 81. *marg.* Socrat. Hist. Eccl. lib. 3. cap. 8. *l.* 15. after also, r. hid, *p.* 79. *l.* 20. after Revolution r. in words, *l.* 21. *d.* said *p.* 83. *l.* 37. for them r. they *p.* 84. *l.* 10. r. they had all need to be, *l.* 28. r. tell's us. *p.* 86. *l.* 17. r. the other, *p.* 87 *l.* 36. r. vindicator.

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THE SVMME AND SVBSTANCE OF THE CONFERENCE.

Which it pleased his excellent Majestie to have with the Lords Bishops, and others of his Clergie (at which the most of the Lords of the Councell were present) in his Majesties Privie-Chamber, at *Hampton Court. Ianu.* 14. 1603.

Contracted by WILLIAM BARLOVV, Doctor of Divinity, and Deane of *Chester.*

Whereunto are added some Copies (scattered abroad) unsavory, and untrue.

LONDON,

Printed by JOHN NORTON, and are to bee sold by *Ioshua Kirton*, and *Thomas Warren.* 1638.

415:06

To the Reader.

THis Coppy of the Conference in Ianuary last, hath beene long expected, and long since it was finished: impeachments, of the divulging were many; two maine aboue the rest: one, his untimely death, who first imposed it upon me, with whom is buried the famousest glory of our English Church, and the most kinde incouragment to paines and study: A man happy in his life and death; loved of the best while he lived; and heard of God for his decease; most earnestly desiring, not many dayes before he was stroken, that he might not (yet)

Archiepis. Cantuar.

(yet) live to see this Parliament, as neare as it was.

The other, an expectation of this late Comitiall Conference, *much threatned before, and triumphed in by many; as if that* Regall *and most* honorable *proceeding, should thereby have received his* counter-blast, *for being too forward But his Majesties* Constancy *having, by the last, added comfort, and strength to this former, which now, at length, comes abroad, therein,* good Reader; *thou mayest both see those huge pretended* Scandals (*for which our flourishing Church hath beene so long disturbed*) *objected and removed; and withall, behold the expresse and vive Image of a most learned and judicious King: whose manifold gifts of* Grace *and* Nature, *my scant measure of gift is not able to delineate, nor am I willing to enumerate, because I have ever accounted the personall commendation of* living Princes, *in men of our sorts, a verball Symonie; Such Flies there are too many, which puffe the skin, but taint the flesh. His*

Majesties

Majesties humble deportment in those sublimities, will be the eternizing of his memorie: the rather, because καταπόψαι τὸν ἔλβον, to digest so great Felicity without surfet *of surquedry is a* virtue, *rare in great personages, and* that, *which the King of Heaven feared, even the King of his owne choice would want. The more eminent he is, in all princely qualities, the happier shall we be: our dutie, as we are Christians, is* Prayer *for him; as we are Subjects,* Obedience to him; *as we are men,* acknowledgment of our setled state *in him; Our unthankfulnesse may remove him as it did the mirror of Princes, our late famous* ELIZABETH. *She rests with God; the* Phœnix *of her ashes reignes over us, and long may he so doe to Gods glory, and the Churches good; which his excellent knowledge beautifieth, and government adjoyned will beatifie it. An hope of this last we conceive by his written* Βασιλικὸν: *a* Specimen *of the other, in this* Interlocutory Conference: *whereof take this, which is printed, but as an* Extract,

wherein is the Substance of the whole. Intercourse of speeches, there occasioned, would cause prolixity without profit: what every man said, point device, I neyther could, nor cared to observe; the vigor of every objection, with the summe of each answer, I guesse; I misse not: For the first day, I had no helpe beyond mine owne; yet some of good place and understanding, have seene it, and not controlled it, except for the brevity: for the two last, out of divers * Copies, I have selected and ordered what you here see: in them all, next unto God, the Kings Majesty alone must have the glory: Yet to say, that the present State of our Church, is very much obliged to the reverend Fathers, my Lords of London and Winton, their pains & dexterity in this businesse; where neither detraction from other: nor flattery of them. His Highnesse purposed to compose all quarrels of this kinde, whereby, and supposing He had setled all matters of the Church, it pleased him so to signifie by Proclamation after it was done: but there is a triple generation

* Ep. Lond. Christ-ch. Winchest. Windsor. Archdea. Nottingh. Deanes of } and mine owne.

ration *in the world, of whom the* Wise-man *speaketh, Marry I say nothing (for even private speeches cannot now passe without the smeere of a* Blacke Cole. *) In one ranke whereof you may place our* Hercules-Limbomastix, *whom it might have pleased, without this* Gnathonicall *appeale, to have rested His Majesties determination; and being a* Synopticall Theologue ὁ πλατεῖ; *and angry, that he was not, so,* κατ' ἐπιτόμην. *have learned the difference in Divinity, betweene* viam Regis, *and,* viam gregis. Prou 30 12 13, 14.

Many Copies of divers sorts have beene scattered and sent abroad, some partiall, some untrue, some slanderous. What is here set downe, for the truth thereof *shall be justified: the onely wrong therein, is to his Excellent Majesty, a syllable of whose admirable speeches, it was pitty to loose, his words as they were uttered by him, being as* Salomon *speaketh,* like Apples of gold, with pictures of silver; *and therefore I request thee,* good Reader, *when thou commest to any of his Highnesse speeches, to turne* Pro. 25 11.

Martiall

To the Reader.

Martiall *his Apostrophe upon me*;

Tu malè jam recitas, incipit esse tuus;

and I will take it kindly. If thou be honest, and courteous, thou wilt rest satisfied, and that is my content: to lay a pillow for a Dogge, sorts neyther with my leisure, nor purpose. Farewell.

Thine in Christ Iesu.

W. BARLOVV.

THE FIRST DAYES Conference.

THe day appointed was, as by his *Majesties* Proclamation wee all know, Thursday the 12. of *January*; on which there met at *Hampton* Court by nine of the Clocke, all the Bishops and Deanes, summoned by letters, namely, the Archbishop of *Canterbury*, the Bishops of *London*, *Durham*, *Winchester*, *Worcester*, *S. Davids*, *Chichester*, *Carlell*, and *Peterborow*: the Deanes of the Chappell, *Christs Church*, *Worcester*, *Westminster*, *Pauls*, *Chester*, *Windsor* with Doctor

Field, and Doctor *King*, Arch-deacon of *Nottingham*: who, though the night before, they heard a rumor that it was deferred till the fourteenth day, yet according to the firſt ſummons, thought it their duty to offer themſelves to the Kings preſence, which they did: at "which time it pleaſed his Highneſſe to "ſignifie unto the Biſhops, that the day "having prevented, or deceived him, hee "would have them returne on Saturday "next following: On which day, all the Deanes & Doctors attending my Lords the Biſhops, into the preſence Chamber, there wee found ſitting upon a forme, Doctor *Reinolds*, Doctor *Sparks*, Maſter *Knewſtubs*, and Maſter *Chaderton*, Agents for the Millenary plaintiffes. The Biſhops entring the privy Chamber, ſtaied there, till commandement came from his Majeſty, that none of any ſort, ſhould be preſent, but only the Lords of the Privie Councell, and the Biſhops, with five Deanes, *viz.* of the Chappell, *Weſtmin-*

Westminster, Pauls, Westchester, Salisbury, who being called in, the doore was close shut by my Lord Chamberlaine.

After a while, his excellent Majesty came in, and having passed a few pleasant gratulations with some of the Lords, hee sate downe in his Chaire, removed forward from the cloth of State a pretty distance; where, beginning with a most grave and Princely declaration of his generall drift in calling this assembly, no novall device, but according to the example of all Christian Princes, who in the Commencement of their reigne, usually take the first course for the establishing of the Church, both for Doctrine and policie, to which the very Heathens themselves had relation in their Proverbe, *A Iove Principium*, and particularly, in this Land, King *Henry* the 8. toward the end of his reigne; after him King *Edward* the 6. who altered more; after him Queene *Mary*, who reversell all; and last the Queene

" of famous memory, ſo his *Highneſſe*
" added (for it is worth the noting, that
" his *Maieſty* never remembred her, but
" with ſome honourable addition) who
" ſetled it as now it ſtandeth: wherein,
" hee ſaid that he was happier then they,
" in this, becauſe they were faine to alter
" all things they found eſtabliſhed, but
" he ſaw yet no cauſe ſo much to alter,
" and change any thing, as to confirme
" that which hee found well ſetled alrea-
" dy; which ſtate, as it ſeemed, ſo affected
" his royall heart, that it pleaſed him both
" to enter into a gratulation to Almigh-
" ty God, (at which words, he put off his
" hat) for bringing him into the promiſed
" land, where Religion was purely profeſ-
" ſed, where he ſate among grave learned
" and reverend men, not, as before, elſe-
" where, a King without ſtate, without
" honor, without order, where beardleſſe
" boyes would brave him to his face, and
" to aſſure us, that he called not this aſ-
" ſembly for any Innovation, acknow-

ledging

ledging the government Ecclesiasticall, »
as now it is, to have beene approved by »
manifold blessings from God himselfe, »
both for the increase of the Gospell, »
and with a most happy and glorious »
peace; yet, because nothing could bee »
so absolutely ordered, but something »
might bee added afterward thereunto, »
and in any state as in the body of man, »
corruptions might insensibly grow, ey- »
ther through time or persons: and in »
that he had received many complaints, »
since his first enterance into the King- »
dome, especially through the dissenti- »
ons in the Church, of many disorders, »
as he heard, and much disobedience to »
the Lawes, with a great falling away to »
Popery; his purpose therefore was, like »
a good Physitian, to examine and trie »
the complaints, and fully to remove the »
occasions thereof, if they prove scanda- »
lous, or to cure them, if they were dan- »
gerous, or, if but frivolous, yet to take »
knowledge of them, thereby to cast a sop »

" into *Cerberus* his mouth, that he may ne-
" ver barke againe, his meaning being, as
" he pleaſed to profeſſe, to give factious
" ſpirits, no occaſion hereby, of boaſting
" or glory, for which cauſe he had called
" the Biſhops in, ſeverally by themſelves,
" not to bee confronted by the contrary
" opponents, that if any thing ſhould bee
" found meet to be redreſſed, it might bee
" done, (which his Majeſty twiſe or thriſe
" as occaſion ſerved, reiterated) without
" any viſible alteration.

" And this was the ſumme, ſo farre as
" my dull head could conceive and carry
" it, of his Majeſties generall ſpeech. In
" particular hee ſignified unto them the
" principall matters, why hee called them
" alone, with whom hee would conſult
" about ſome ſpeciall points, wherein
" himſelfe deſired to bee ſatisfied; theſe
" he reduced to three heads: Firſt, con-
" cerning the Booke of Common Pray-
" er, and Divine Service uſed in this
" Church. Second, Excommunication in

the

the Ecclesiasticall Courts. Third, the providing of fit and able Ministers for *Ireland*.

In the Booke hee required satisfaction about three things. First, about Confirmation; first for the name, if arguing a confirming of Baptisme, as if this Sacrament without it, where of no validity, then were it blasphemous: Secondly, for the use, first brought upon this occasion; Infants being baptized, and answering by their *Patrini*, it was necessary they should be examined, when they came to yeeres of discretion, and after their profession made by themselves, to bee confirmed with a blessing or prayer of the Bishop, laying his hands upon their heads, abhorring the abuse in Popery, where it was made a Sacrament and corroboration to Baptisme.

The second was for Absolution, which how wee used it in our Church, he knew not, he had heard it likened to the Popes pardons, but his Majesties

opinion

" opinion was, that, there being onely two
" kinds thereof from God; the one gene-
" rall, the other particular: for the first, all
" Prayers and Preachings doe import an
" Absolution: for the second, it is to be ap-
" plied to speciall parties, who having
" committed a scandall, and repenting,
" are absolved: otherwise, where there pre-
" cedes not either excommunication, or
" penance, there needs no absolution.

" The third was Private Baptisme, if
" private for place, his *Majesty* thought
" it agreed with the use of the Primitive
" Church; if for persons, that any but a
" lawfull Minister might Baptize any-
" where, he utterly disliked: and in this
" point his *Highnesse* grew somewhat ear-
" nest against the Baptizing by women
" and Laikes.

" The second head was Excommunica-
" tion, wherein he offered two things to be
" considered of, first, the matter: second,
" the person. In the matter, first, whether
" it were executed, (as it is complained in

light

" light causes ; second, whether it were
" not used too often. In the Persons, first,
" why Laymen, as Chancelors & Com-
" missaries should doe it? second, why
" the Bishops themselves, for the more
" dignitie to so high and weightie a cen-
" sure, should not take unto them, for
" their assistants, the Deane and Chapter,
" or other Ministers, and Chaplaines of
" gravitie and account: and so likewise
" in other censures, and giving of Or-
" ders, &c.

The last, for *Ireland*, his *Majesty* referred, as you shall in the last daies Conference heare, to a consultation. His *Highnesse* (to whom I offer great wrong, in being as *Phocion* to *Demosthenes*, κόπιν τοῦ λόγου, the Hatchet to cut short so amiable a speech) having ended, the Lord Arch-bishop, after that, on his knee, hee had signified how much this whole Land was bound to God, for setting over us a *King*, so wise, learned and judicious, addressed him-

ſelfe to enforme his *Majeſtie* of all theſe points in their ſeverall order.

And firſt, as touching Confirmation, hee ſhewed at large the antiquity of it, as being uſed in the Catholique Church ever ſince the Apoſtles time, till that of late ſome particular Churches had unadviſedly rejected it. Then hee declared the lawfull uſe of it, agreeable to his *Majeſties* former ſpeech, affirming it to bee a meere calumniation, and a very untrue ſuggeſtion, if any had informed his *Highneſſe*, that the Church of *England* did hold or teach, that without Confirmation, Baptiſme was unperfect, or that it did adde any thing to the vertue and ſtrength thereof. And this hee made manifeſt by the Rubrikes in the Communion Booke ſet before Confirmation, which were there read.

My Lord of *London* ſucceeded, ſaying, that the authoritie of Confirmation, did not depend, onely upon the

the Antiquity and practise of the Primitive Church, which out of *Cyprian*, Ep. 73. and *Hieron. adversus Luciferian.* he shewed, but that it was an institution Apostolicall, and one of the particular points of the Apostles Catechisme, set downe and named in expresse words *Heb.* 6. 2. and so did Ma. *Calvin* expound that very place, who wished earnestly the restitution thereof in those reformed Churches, where it had beene abolished. Vpon which place the Bishop of *Carleil* also insisted, and urged it both gravely and learnedly. His *Majesty* called for the Bible, read the place of the *Hebrews*, and approved the exposition.

Something also the Bishop of *Durham* noted, out of the Gospell of Saint *Matthew*, for the imposition of hands upon Children. The conclusion was, for the fuller explanation, (that wee make it not a Sacrament, or a corroboration to a former Sa-

" crament, that it ſhould be conſidered
" of by their Lordſhips, whether it
" might not, without alteration (where-
" of his *Majeſty* was ſtill very wary) be
" intituled an Examination with a Con-
" firmation.

Next in order, was the point of Abſolution, which the Lord Arch-biſhop cleared from all abuſe, or ſuperſtition, as it is uſed in our Church of *England*: reading unto his *Majeſty*, both the Confeſſion in the beginning of the Communion Booke, and the Abſolution following it, wherein, (ſaith hee) the Miniſter doth nothing elſe but pronounce an abſolution in ge-
" nerall. His *Highneſſe* peruſed them
" both in the Booke it ſelfe, liking and
" approving them, finding it to be very true, which my Lord Arch-biſhop ſaid: but the Biſhop of *London* ſtepping forward, added, it becommeth us to deale plainly with your *Majeſty*: there is alſo in the Communion Booke, another

ther more particular and personall forme of Absolution, prescribed to bee used in the order for the Visitation of the sicke: this the *King* required to see, and whilest Master Deane of the Chappell was turning to it, the said Bishop alledged, that not onely the Confessions of *Augusta*, *Boheme*, *Saxon*, which he there cited, doe retaine and allow it, but that Master *Calvin* did also approve such a generall kinde of Confession, and Absolution, as the Church of *England* useth, and withall, did very well like of those which are private, for so he termes them: The said particular "Absolution in the Common Prayer "Booke being read, his *Majesty* exceedingly will approved it, adding, that it "was Apostolicall, and a very good ordinance, in that it was given in the name "of Christ, to one that desired it, and upon the clearing of his conscience.

The conclusion was, that it should be consulted of by the Bishops, whether

unto the Rubrike of the generall Abſolution theſe words, Remiſſion of ſinnes, might not be added for explanation ſake.

In the third place, the Lord Arch-biſhop proceeded to ſpeake of Private Baptiſme, ſhewing his *Majeſty*, that the adminiſtration of Baptiſme by Women and Lay-perſons was not allowed in the practiſe of the Church, but enquired of, by Biſhops in their Viſitation, and cenſured; neyther doe the words in the Booke inferre any ſuch meaning: whereunto the King excepted, vrging " and preſſing the words of the Booke, " that they could not but intend a per- " miſſion, and ſuffering of Women, and private perſons to Baptize. Heere the Biſhop of *Worceſter* ſaid, that indeede the words were doubtfull, and might bee preſſed to that meaning, but yet it ſeemed by the contrary practiſe of our Church, (cenſuring Women in this caſe) that the compilers of the Booke did not ſo intend them, and yet propounded them

them ambiguously, because otherwise, herhaps, the Booke would not have then passed in the Parliament, (and for this conjecture, as I remember, hee cited the testimony of my Lord Arch-bishop of *Yorke* :) whereunto the Bishop of *London* replied, that those learned and reverend men, who framed the Booke of Common Prayer, intended not by ambiguous termes to deceive any, but did, indeed, by those words intend a permission of private persons, to Baptise in case of necessity, whereof their Letters were witnesses, some parts whereof hee then read, and withall declared that the same was agreeable to the practise of the ancient Church; urging to that purpose, both *Act.* 2. where 3000. were Baptized in one day, which for the Apostles alone to doe, was impossible, at least improbable; and besides the Apostles, there were then no Bishops or Priests : And also the authority of *Tertullian*, and S. *Ambrose* in the fourth to the *Ephesians*, plaine

plaine in that point, laying alſo open the abſurdities and impieties of their opinion who thinke there is no neceſsity of Baptiſme, which word Neceſsity, he ſo preſſed not, as if God without Baptiſme could not ſave the child; but the caſe put, that the ſtate of the Infant, dying unbaptized, being uncertaine, and to God onely knowne; but if it die Baptized, there is an evident aſſurance, that it is ſaved. Who is he that having any Religion in him, would not ſpeedily, by any meanes, procure his childe to bee Baptized, and rather ground his action upon Chriſts promiſe, then his omiſsion thereof, upon Gods ſecret judgement?

His *Majeſty* replied, firſt to that place of
" the *Acts*, that it was an Act extraordina-
" ry, neyther is it ſound reaſoning from
" things done before a Church be ſetled
" and grounded, unto thoſe which are to
" be performed in a Church ſtabliſhed &
" flouriſhing: That he alſo maintained
" the neceſsity of Baptiſme, and alwaies

thought

" thought, that the place of S. *Iohn, Nisi*
" *quis renatus fuerit ex aqua, &c.* was meant
" of the Sacrament of Baptisme, and that
" he had so defended it against some Mi-
" nisters in *Scotland*, & it may seem strange
" to you my Lords, saith his *Majesty*, that
" I, who now thinke you in *England* give
" too much to Baptisme, did 14. Moneths
" ago in *Scotland* argue with my Divines
" there, for ascribing too litle to that ho-
" ly Sacrament. Insomuch that a pert Mi-
" nister asked me, if I thought Baptisme so
" necessary, that if it were omitted, the
" child should be dáned; I answered him,
" No, but if you, being called to Baptize
" the child, though privately, should refuse
" to come, I thinke, you shall be damned.
" But this necessity of Baptisme, his *Maje-*
sty so expounded, that it was necessary to
" be had, where it might be lawfully had,
" *id est*, ministred by lawfull Ministers, by
" whom alone, and by no private person,
" he thought it might not, in any case bee
" administred; and yet utterly disliked all

" rebaptization, although eyther Women
" or Laikes had Baptized.

Here the Biſhop of *Wincheſter* ſpake very learnedly, and earneſtly, in that point, affirming, that the denying of private perſons, in caſes of neceſsity, to Baptize, were to croſſe all antiquity, ſeeing, that it had beene the ancient and common practiſe of the Church, when Miniſters at ſuch times could not be got, and that it was alſo a rule agreed upon among Divines, that the Miniſter is not of the Eſſence of the Sacrament. His *Majeſty* an-
" ſwered, though he be not of the Eſſence
" of the Sacrament, yet is he of the Eſſence
" of the right and lawfull Miniſtry of the
" Sacrament, taking for his ground the
" commiſsion of Chriſt to his Diſciples, *Mat.* 28.20. Goe preach and Baptize.

The iſſue was a conſultation, whether into the Rubrike of Private Baptiſme, which leaves it indifferently to all Laikes or Clergy, the words, Curate or lawfull Miniſter, might not bee inſerted, which

was

was not so much stucke at by the Bishops. And so his *Majesty* proceeded to the next point, about Excommunica-
" tion, in causes of lesser moment : first,
" whether the name might not be altered,
" and yet the same censure be retained : or
" secondly, whether in place of it, another Coercion equivalent thereunto, might not be invented and thought of. A thing very easily yeelded unto of all sides, because it had beene long and often desired, but could not be obtained from her *Majesty*, who resolved to bee still, *semper eadem*, and to alter nothing which she had once setled.

And thus the Wednesday succeeding, being appointed for the exhibiting of their determinations in these points, and the Munday next immediately following this present day, for the Opponents to bring in their Complaints, wee were dismissed after three houres, and more spent. which were soone gone, so admirably, both for understanding,

ſpeech, and judgement, did his *Majeſty* handle all thoſe points, ſending us away, not with contentment onely, but aſtoniſhment, and, which is pitifull, you will ſay, with ſhame to us all, that a *King* brought up, among Puritans, not the learnedſt men in the World, and ſchooled by them; ſwaying a Kingdome full of buſineſſe, and troubles, naturally given to much exerciſe and repaſt, ſhould in points of Divinity ſhew himſelfe as expedite & perfect, as the greateſt Schollers, and moſt " induſtrious Students, there preſent, " might not out-ſtrip him. But this one " thing I might not omit, that his *Majeſty* " ſhould profeſſe, howſoever hee lived " among Puritans, and was kept, for the " moſt part, as a Ward under them, yet " ſince he was of the age of his Sonne, " ten yeeres old, he ever diſliked their opinions, as the Saviour of the World ſaid, Though hee lived among them, hee was not of them.

Finis primæ diei.

THE

THE SECOND DAYES *Conference.*

ON Monday, *Ianuarie* ſixteene, betweene 11. and 12. of the clock, were the 4. plaintiffes called into the privy Chamber, (the two Biſhops of *London*, and *Winchester* being there before) and after them all the Deanes and Doctors preſent, which had beene ſummoned, *Patr. Galloway* ſometime Miniſter of *Perth* in *Scotland*, admitted alſo to bee there, the Kings *Majeſty*, entring the Chamber, preſently tooke

his Chaire, placed as the day before (the noble young Prince , ſitting by upon a ſtoole,) where making a ſhort , but a pithy and ſweet ſpeech , to the ſame purpoſe,which the firſt day he made,*viz*.of the end of the Conference , meet to bee had, hee ſaid, by every *King*, at his firſt entrance to the Crowne ; not to innovate the government preſently eſtabliſhed,which by long experience he had found accompliſhed with ſo ſingular blesſings of God, 45. yeeres, as that no Church upon the face of the earth more flouriſhed,then this of *England*.But firſt to ſettle an uniforme order through the whole Church.Secondly,to plant unity for the ſuppreſsing of Papiſts and enemies to Religion. Thirdly, to amend abuſes,as naturall to bodies politike, & corrupt man,as the ſhadow to the body, which once being entred, hold on as a wheele,his motion once ſet going.And becauſe many grievous complaints had beene made to him , ſince his firſt entrance

"trance into the Land, he thought it best "to send for some, whom his *Majesty* un- "derstood to be the most grave, learned "and modest of the agreeved sort, whom "being there present, hee was now ready "to heare at large, what they could object "or say; and so willed them to begin: whereupon they foure kneeling downe, D. *Reinalds* the Foreman, after a short Preamble gratulary, and signifying his *Majesties* Summons, by vertue whereof, they then and there appeared, reduced all matters disliked, or questioned into these foure heads.

1 That the Doctrine of the Church might be preserved in purity according to Gods Word.

2 That good Pastors might bee planted in all Churches to preach the same.

3 That the Church government might be sincerely ministred, according to Gods Word.

4 That the Booke of common Praier might be fitted to more increase of Piety.

For

1 For the firſt, hee mooved his *Majeſty* that the Booke of *Articles* of religion, concluded, 1562. might be explaned in places obſcure, and enlarged where ſome things were defective. For example, whereas *Act.* 16 the words are theſe: After we have received the holy Ghoſt, wee may depart from Grace: Notwithſtanding, the meaning be ſound, yet he deſired that, becauſe they may ſeeme to be contrary, to the Doctrine of Gods Predeſtination and election in the 17. *Article*, both thoſe words might be explaned with this, or the like addition, Yet neyther totally, nor finally; and alſo that the nine aſſertions Orthodoxall, as hee termed them, concluded upon at *Lambeth*, might bee inſerted into that Booke of *Articles*.

2 Secondly, where it is ſaid in the 23. *Article*, that it is not lawfull, for any man, to take upon him the office of Preaching or adminiſtring the Sacraments, in the congregation, before he be lawfully called,

called, D. *Rein.* tooke exception to these words, In the Congregation, as implying a lawfulnesse for any man whatsoever, out of the Congregation, to preach and administer the Sacraments; though he had no lawfull calling thereunto.

Thirdly, in the 25. *Article*, these words touching Confirmation, growne partly of the corrupt following the Apostles, being opposite to those in the Collect of Confirmation in the Communion Booke, upon whom after the example of the Apostles, argue, saith he, a contrariety each to other; the first, confessing Confirmation, to be a depraved imitation of the Apostles; the second, grounding it upon their example, *Act.* 8. and 9. as if the Bishop in Confirming of children, did by his imposing of hands, as the Apostles in those places, give the visible graces of the holy Ghost, and therefore hee desired that both the contradiction might be considered, and this ground of Confirmation examined.

Thus farre Doctor *Reyn.* went on without any interruption: but, here, as he was proceeding, the Biſhop of *London*, much mooved to heare theſe men, who ſome of them the Evening before, and the ſame morning, had made ſemblance, of joyning with the Biſhops, and that they ſought for nothing but unity, now ſtrike to overthrow, (if they could) all at once, cut him off, and kneeling downe, moſt humbly deſired his *Majeſty*, firſt, That the ancient Canon might be remembred, which ſaith, that *Schiſmatici contra Epiſcopos, non ſunt audiendi.* Secondly, that if any of theſe parties were in the number of the thouſand Miniſters, who had once ſubſcribed to the Communion Booke, and yet had lately exhibited a Petition to his *Majeſty*, againſt it, they might be removed and not heard, according to the Decree of a very ancient Councell, providing, that no man ſhould bee admitted to ſpeake againſt that, whereto hee had formerly ſubſcribed:

Thirdly,

Thirdly, he put D. *Reinolds* and his Associates in minde, how much they were bound to his *Majesties* exceeding great clemency, in that they were permitted, contrary to the Statute, 1 *Eliz.* to speake so freely against the Leiturgy and Discipline established. Lastly, forasmuch as that hee perceived they tooke a course tending to the utter overthrow of the orders of the Church, thus long continued, hee desired to know the end which they aimed at, alledging a place out of M. *Cartwright*, affirming that wee ought rather to conforme our selves in orders and Ceremonies to the fashion of the *Turks*, then to the Papists; which Position hee doubted they approved, because, contrary to the orders of the Vniversities, they appeared before his *Majesty* in *Turky* gownes, not in their Scholasticall habits, sorting to their degrees.

" His *Majesty* perceiving my Lord of
" *London* to speake in some passion, said,
" that there was in it somthing which he

"might excuſe, ſomthing that he did mil-
"like: excuſe his paſſion he might, thin-
"king he had juſt cauſe to bee ſo moved,
"both in reſpect, that they did thus tra-
"duce the preſent well ſetled Church Go-
"vernment; & alſo, did proceed in ſo indi-
"rect a courſe, contrary to their own pre-
"tence, & the intent of that meeting alſo:
"yet he miſliked his ſudden interruption
"of D. *Rein*. whō he ſhould have ſuffered
"to have taken his courſe and liberty, con-
"cluding that there is no order, nor can be
"any effectual iſſue of diſputation, if each
"party might not bee ſuffered, without
"chopping, to ſpeake at large what hee
"would. And therefore willed that either
"the Doctors ſhould proceed, or that the
"Biſhop would frame his anſwer to theſe
"motions already made: although, ſaith
"his *Majeſty*, ſome of them are very need-
"leſſe: It was thought fitter to anſwer,
leſt the number of objections increaſing,
the anſwers would prove confuſed.

Upon the firſt motion, Concerning fal-

ling

ling from Grace; The Bishop of *London* tooke occasion to signifie to his *Majesty*, how very many in these daies, neglecting holinesse of life, presumed too much of persisting of Grace, laying all their Religion upon Predestination, If I shall bee saved, I shall be saved; which he termed a desperate Doctrine, shewing it to be contrary to good Divinity, and the true doctrine of Predestination, wherein, wee should reason rather *ascendendo*, then *descendendo*, thus; I live in obedience to God, in love with my neighbor, I follow my vocation, &c. therefore I trust that God hath elected me, and predestinated me to salvation: not thus, which is the usuall course of argument, God hath predestinated and chosen me to life, therefore though I sin never so grievously, yet I shall not be damned: for whom he once loveth, he loveth to the end. Whereupon he shewed his *Majesty* out of the next *Article*, what was the doctrine of the Church of *England*, touching Predestination, in

the very laſt Paragraph, *ſcil.* Wee muſt receive Gods promiſes, in ſuch wiſe, as they bee generally ſet forth to us in holy Scripture, and in our doings, that the will of God is to be followed, which we have expreſly declared unto us in the Word of
" God: which part of the *Article* his *Maje-*
" *ſty* very well aprooved, and after he had,
" after his manner, very ſingularly diſcou-
" ſed on that place of *Paul*, Work out your
" ſalvation with feare and trembling; he
" left it to bee conſidered, whether any
" thing were meet to bee added, for the
" clearing of the Doctor his doubt, by put-
" ting in the word Often, or the like, as
" thus, We may often depart from Grace;
" but in the meane time, wiſhed that the
" Doctrine of Predeſtination might bee
" very tenderly handled, and with great
" diſcretion, leſt on the one ſide, Gods om-
" nipotency might be called in queſtion,
" by impeaching the doctrine of his eter-
" nall predeſtination, or on the other, a de-
" ſperate preſumption might be arreared,

by

"by inferring the necessary certainty of
"standing and persisting in grace.

To the second it was answered, that it was a vaine objection, because, by the Doctrine and practise of the Church of *England*, none, but a licenced Minister, might preach, nor eyther publikely or privately administer the Eucharist, or "the Lords Supper. And as for private "Baptisme, his *Majesty* answered, that he "had taken order for that with the "Bishops already.

In the third point (which was about Confirmation) was observed eyther curiosity, or malice, because the *Article* which was there presently read, in those words; These five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, &c. are not to bee accounted for Sacraments of the Gospell; being such as have growne partly of the corrupt following the Apostles, &c. Insinuateth, that the making of Confirmation, to be a Sacrament, is a corrupt imitation;

tion; but the Communion Booke, aiming at the right uſe, and proper courſe thereof, make it to be according to the Apoſtles example: which his *Majeſty* obſerving, and reading both the places, concluded the objection to be a meere cavill. And this was for the pretended contradiction.

Now for the ground thereof, the Biſhop of *London* added, that it was not ſo much founded upon the places in the *Acts* of the Apoſtles, which ſome of the Fathers had often ſhewed; but upon *Heb.* 6, 2. where it is made, as the firſt day he had ſaid, a part of the Apoſtles Catechiſme; which was the opinion, beſides the judgement of the holy Fathers, of Maſter *Calvin*, and D. *Fulke*, the one upon *Heb.* 6. 2. as upon Saturday hee had declared; the other upon *Acts* 8. verſ. 27. where with S. *Auguſtine*, he ſaith, that we do not, in any wiſe miſlike that ancient Ceremony (of impoſition of hands, for ſtrengthning and confirming ſuch as had beene Baptized,)

Baptized) but use it in our selves, being nothing else, but, as S. *Austen* affirmeth, Prayer over a man to be strengthned and confirmed by the holy Ghost: or to receive increase of the gifts of the holy Ghost, as S. *Ambrose* saith; and a litle after alludeth unto *Heb.* 6. 2, &c. Neyther need there any great proofe of this (saith my Lord) For confirmation to be unlawfull, it was not their opiniō, who objected this, as he supposed; this was it that vexed them, that they had not the use thereof in their owne hands, every Pastor in his Parish to confirme, for then it would bee accounted an Apostolicall institution; and willed D. *Rein.* to speake herein what hee thought: who seemed to yeeld thereunto, replying that some Dioceese of a Bishop, having therein six hundred Parish Churches (which number caused the Bishop of *London* to think himself personally touched, because in his Dioceese there are 609, or there, abouts) it was a thing very inconvenient to cōmit cōfirmation

unto the Biſhop alone, ſuppoſing it impoſsible that hee could take due examination of them all, which came to be confirmed. To the fact, my Lord of *London* anſwered, for his *Majeſties* information, that the Biſhops in their Viſitations, give out notice to them, who are deſirous eyther to be themſelves, or to have their children confirmed, of the place where they wil be; & appoint eyther their Chaplaines, or ſome other Miniſters, to examine them which are to be confirmed, and lightly confirme none, but eyther by the teſtimony, or report of the Parſons or Curates where the children are bred, and brought up. To the opinion hee replied, that none of all the Fathers ever admitted any to confirme but Biſhops alone; yea even S. *Ierome* himſelfe, though otherwiſe no friend to Biſhops, by reaſon of a quarrell betweene the Biſhop of *Ieruſalem* and him, yet confeſſeth, that the execution thereof was reſtrained to Biſhops onely, *Ad honorem potius Sacerdotij,*

quàm

quàm ad legis neceſsitatem. Whereof, namely of this Prerogative of Biſhops, he giveth this reaſon, *Eccleſiæ ſalus in ſummi Sacerdotis dignitate pendit; cui ſi non exors quædam & ab omnibus eminens detur poteſtas, tot in Eccleſijs efficerentur ſciſmata, quot Sacerdotes.* My Lord Biſhop of *Winchester* chalenged Doctor *Reynolds*, willing him, of his learning, to ſhew where ever he had read, that Confirmation was at all uſed in Ancient times by any other but Biſhops; and added withall, that it was uſed, partly to examine Children, and after examination, by impoſition of hands (which was a Ceremonie of bleſſing among the *Iewes*) to bleſſe them and pray over them: and partly to try whether they had beene Baptized in the right forme or no. For in former ages Baptiſme was adminiſtred in divers ſorts: ſome gave it, *In nomine patris & filij, &c.* Others, *In nomine patris majoris, & filij minoris,* as the *Arrians* did; ſome, *In nomine patris per filium, in ſpiritu ſancto*; Others,

not in the name of the Trinity, but in the death of Chriſt, &c. Whereupon Catholick Biſhops were conſtrained to examin them who were Baptized *in remotis*, farre from them, how they were taught to beleeve, concerning Baptiſme; If it were right, to confirme them; if amiſſe, to inſtruct them.

His *Majeſty* concluded this point, firſt by taxing S. *Ierome* for his aſſertion, that a Biſhop was not *Divinæ ordinationis*; (the Biſhop of *London* thereupon, inſerting, that unleſſe hee could prove his ordination lawfull out of the Scriptures, hee would not bee a Biſhop 4. houres) which opinion his *Majeſty* much di-
" ſtaſted, approving their calling and uſe
" in the Church, and cloſed it up with
" this ſhort Aphoriſme, No Biſhop, no
" King. Secondly, for Confirmation, his
" *Highneſſe* thought, that it ſorted ney-
" ther with the authority, nor decencie
" of the ſame, that every ordinary Pa-
" ſtor ſhould doe it: and therefore ſaid,

that

"that for his part, he meant not to take
"that from the Bishops, which they had
"so long retained and enjoyed; seeing as it
"pleased him to adde, as great reason, that
"none should confirme without the Bi-
"shops licence, as none should preach
"without his licence, and so referring, as
"the day before, the word Examination,
"to be added to the Rubrike in the title of
"Confirmation in the Communion
"Booke, if it were thought good so to
"doe; he willed D. *Rein.* to proceed.

Who after that he had deprecated the imputation of Schisme, with a protestation, that he meant not to gall any man; goeth on to the 37. *Article*, wherein hee said these word, The Bishop of *Rome* hath no authority in this Land, not to bee sufficient, unlesse it were added, nor ought to have. Whereat his *Majesty* heartily laughed, and so did the Lords: the *King* adding an answer, which the Rhetoricians call, ὑπόμια ἐλεγχικὸν, What speake you of the Popes

"authority here? *Habemus jure quod habe-*
"*mus*, and therefore, in as much as it is
"ſaid, he hath not, it is plaine enough, that
"he ought not to have.

This, and ſome other motions ſeeming both to the King and Lords very idle and frivolous, occaſion was taken, in ſome by-talke, or remember a certaine deſcription, which Maſter *Butler* of *Cambridge* made of a Puritane, *viz.* A Puritaine is a Proteſtant frayed out of his wits. But my Lord of *London*, there ſeriouſly put his *Majeſty* in minde of the ſpeeches, which the *French* Embaſſador Maſter *Rogne* gave out concerning our Church of *England*, both at *Canterbury* after his arrivall; and after, at the Court, upon the view of our ſolemne ſervice and ceremonies, namely, that if the reformed Churches in *France* had kept the ſame orders among them which we have, hee was aſſured that there would have beene many thouſands of Proteſtants more there, then now there are: and yet our

men

men stumble and straine at these petty quillets, thereby to disturbe and disgrace the whole Church.

After this the D. moved that this proposition, The intention of the Minister is not of the essence of the Sacrament, might be added unto the Booke of *Articles*, the rather because that some in *England* had preached it to bee essentiall. And here againe he remembred the nine "Orthodoxall assertions concluded at "*Lambeth*. His *Majesty* utterly disliked that "first part of the motion for two reasons: "First, thinking it unfit to thrust into the "Booke every position negative, which "would both make the Booke swell in- "to a Volume as big as the Bible, and also "confound the Reader; bringing for e- "xample the course of one M. *Craig* in the "like case in *Scotland*, who with his, I re- "nounce and abhorre, his detestations & "abrenunciations, did so amaze the "simple people, that they, not able to "conceive all those things, utterly gave over 5.

" over all, falling backe to Popery, or re-
" maining ſtill in their former ignorance.
" Yea, if I, ſaid his *Majeſty*, ſhould have
" been bound to his forme, the confeſſion
" of my faith muſt have beene in my ta-
" ble-booke, not in my head. But becauſe
" you ſpeake of Intention, ſaith his
" *Highneſſe*, I will apply it thus. If you
" come hither with a good intention, to
" be informed, & ſatisfied where you ſhal
" finde juſt cauſe, the whole worke will
" ſort to the better effect; but if your In-
" tention be to goe as you came (what-
" ſoever ſhall bee ſaid) it will prove that
" the Intention is very materiall, and eſſen-
" tiall to the end of this preſent action. To the other part for the nine Aſſertions, his *Majeſty*, could not ſuddenly anſwer, becauſe hee underſtood not what the Doctor meant by thoſe Aſſertions or Propoſitions at *Lambeth*; but when it was informed his *Majeſty*, that by reaſon of ſome controverſies, ariſing in *Cambridge*, about certaine points of Divinity, my Lords

Lords Grace aſſembled ſome Divines of eſpeciall note, to ſet downe their opinions, which they drew into nine Aſſertions, and ſo ſent them to the Univerſity, for the appeaſing of thoſe quarrells; then his *Majeſty* anſwered; Firſt, that when ſuch queſtions ariſe among Schollers, the quieteſt proceeding were, to determine them in the Univerſities, and not to ſtuffe the Booke with all concluſions Theologicall. Secondly, the better courſe would bee to puniſh the broachers of falſe Doctrine, as occaſion, ſhould bee offered: for were the *Articles* never ſo many and ſound, who can prevent the contrary opinions of men till they bee heard?

Upon this the Deane of *Paules* kneeling downe, humblie deſired leave to ſpeake, ſignifying unto his *Majeſty*, that this matter ſomewhat more nearely concerned him, by reaſon of controverſie betweene him and ſome other in *Cambridge*, upon a

propoſition, wlich hee had delivered there; Namely, that whoſoever (although before juſtified) did commit any grievous ſin, as Adultery, Murder, Treaſon, or the like, did become, *ipſo facto*, ſubject to Gods wrath, and guilty of damnation, or were in ſtate of damnation (*quoad præſentem ſtatum*) untill they repented; adding hereunto, that thoſe which were called and juſtified according to the purpoſe of Gods election, howſoever they might, and did, ſometime fall into grievous ſins, and thereby into the preſent ſtate of wrath and damnation; yet did never fall, either totally from all the graces of God to bee utterly deſtitute of all the parts and ſeed thereof, nor finally from juſtification, but were in time renewed, by Gods Spirit, unto a lively faith, and repentance; and ſo juſtified from thoſe ſinnes, and the wrath, curſe, and guilt annexed thereunto, whereinto they are fallen, and wherein they lay, ſo long as they were without true repentance

for

for the same. Against which Doctrine, hee said, that some had opposed, teaching, that all such persons as were once truly justified, though after they fell into never so grievous sins, yet remained still just, or in the state of justification, before they actually repented of those sins; yea, and though they never repented of them, through forgetfulnesse or sodaine death, yet they should bee justified and saved without repentance. In utter dislike of "this Doctrine, his *Majesty* entred into a "longer speech of Predestination, and re- "probation, than before, and of the neces- "sary conjoyning repentance & holinesse "of life with true faith: concluding, that "it was hypocrisie, and not true justifying "faith, which was severed from them: for "although Predestination and Election "depend not upon any qualities, actions, "or works of man, which be mutable, but "upon God his eternall & immutable de- "cree and purpose; yet such is the necessity "of repentance, after knowne sins com-

" mitted, as that, without it, there could
" not be, eyther reconciliation with God,
" or remiſsion of thoſe ſins.

Next to this, D. *Reinolds* complained, that the Catechiſme in the Common Prayer Booke, was too briefe, for which one by M. *Nowell* late Deane of *Pauls* was added, and that too long for young Novices to learne by heart: requeſted therefore, that one uniforme Catechiſme might be made, which, and none other, might bee generally received, it was demanded of him, whether if, to the ſhort Catechiſme in the Communion Booke, ſomething were added for the Doctrine of the Sacrament, it would not ſerve? His *Majeſty* thought the Doctors requeſt very reaſonable: but yet ſo, that hee would
" have a Catechiſme in the feweſt & plai-
" neſt affirmative termes that may be: tax-
" ing withal, the nũber of ignorant Cate-
" chiſmes ſet out in *Scotland*, by every one
" that was the Son of a Good man: inſo-
" much as, that which was Catechiſme

doctrine

"doctrine in one Congregation, was in
"another, scarcely accepted as sound
"and Orthodox; wished therefore, one
"to bee made and agreed upon, adding
"this excellent, gnomicall and Canon-
"like Conclusion, that in reforming of
"a Church, hee would have two rules
"observed; first that old, curious, deepe
"and intricate questions might bee a-
"voided in the fundamentall instructi-
"on of a people. Secondly, that there
"should not bee any such departure from
"the Papists in all things, as that, because
"wee in some points agree with them,
"therefore we should be accounted to be
in error.

To the former, Doctor *Reinolds* did adde the prophanation of the Sabbath day, and contempt of his *Majesties* Proclamation, made for the reforming of that abuse, of which hee earnestly desired a straighter course for reformation thereof, and unto this he found a generall and unanimous assent.

7. After that, hee moved his *Majeſty*, that there might bee a new Tranſlation of the Bible, becauſe, thoſe which were allowed in the reigne of King *Henry* the Eight, and *Edward* the ſixt, were corrupt, and not anſwerable to the truth of the Originall. For example, firſt, *Galatians* 4. 25. the Greke word συστοιχεῖ, is not well tranſlated, as now it is; Bordereth, neyther expreſsing the force of the word, nor the Apoſtles ſenſe, nor the ſituation of the place.

Secondly, *Pſalme* 105. 28. They were not obedient; The originall being, They were not diſobedient.

Thirdly, *Pſalme* 106. verſe 30. Then ſtood up *Phinees* and prayed, the Hebrew hath, Executed judgement. To which motion, there was, at the preſent, no gainſaying, the objections being triviall, and old, and already in print, often anſwered; onely my Lord of *London* weſt added, that if every mans humor ſhould be followed, there would bee no

end

"end of translating. Whereupon his *High-*
"*nesse* wished, that some especiall paines
"should bee taken in that behalfe for one
"uniforme translation (professing that he
"could never, yet, see a Bible well transla-
"ted in *English*, but the worst of all his
"*Majesty* thought the *Geneva* to bee) and
"this to bee done by the best learned in
"both the Universities, after them to bee
"reviewed by the Bishops, and the chiefe
"learned of the Church; from them to be
"presented to the Privy Councel; and last-
"ly, to be ratified by his Royall authority;
"and so this whole Church to be bound
"unto it, and none other: Mary, withall,
"he gave this caveat (upon a word cast
"out by my Lord of *London*) that no Mar-
"ginall Notes should be added, having
"found in them which are annexed to the
"*Geneva* translation (which hee saw in a
"Bible given him by an *English* Lady)
"some Notes very partiall, untrue, sediti-
"ous, and savouring too much of dange-
"rous, and traiterous conceits. As for ex-

ample,

"ample, the firſt Chapter of *Exodus* and
"the nineteenth Verſe, where the margi-
"nall Note alloweth Diſobedience unto
"King. And 2. *Chro.* 15, 16. the note taxeth
"*Aſa* for depoſing his mother, onely, and
"not killing her: And ſo concludeth this
"point as all the reſt, with a grave and ju-
"dicious advice. Firſt, that errors in mat-
"ters of Faith might bee rectified and
"amended. Secondly, that matters in-
"different might rather be interrupted, &
"a gloſſe added; alleaging from *Bartolus*
"*de regno*, that, as better a King with ſome
"weakneſſe, than ſtill a change; ſo rather
"a Church with ſome faults, thã an Inno-
"vation. And ſurely, ſaith his *Majeſty*, if
"theſe be the greateſt matters you be grie-
"ved with, I need not have been troubled
"with ſuch importunites & complaints,
"as have beene made unto me; ſome o-
"ther more private courſe might have
"beene taken for your ſatisfaction, and
"withall; looking upon the Lords, hee
"ſhooke his head, ſmiling.

The

The last point (noted by Doctor *Reinolds*) in this first head, for Doctrine, was, that unlawfull and seditious Books might bee suppressed, at least restained, and imparted to a few: for by the liberty of publishing such Bookes, so commonly, many young Schollers, and unsetled minds in both Universities, and through the whole Realme, were corrupted and perverted; naming for one instance, that Booke entituled, *De jure Magistratus in Subditos*, published of late, by *Ficlerus* a Papist, and applied against the Queenes *Majesty* that last was, for the Pope: The Bishop of *London* supposing, as it seemed, himselfe to be principally aimed at, answered, first, to the generall, that there was no such licentious divulging of those Bookes, as hee imagined or complained of: and that none, except it were such as Doctor *Rein.* who were supposed, would consume them, had liberty by authority to buy them: Againe, such Bookes 8

came into the Realme, by many ſecret conveiances, ſo that there could not bee a perfect notice had of their importation: Secondly, to the particular inſtance of *Ficlerus*, hee ſaid, that the Author *De jure, &c.* was a great Diſciplinarian; whereby it did appeare, what advantage that ſort gave unto the Papiſts, who *mutatis perſonis*, could apply their owne Arguments againſt Princes of the Religion: but for his owne part hee ſaid, hee deteſted both the Author, and the Applier alike. My Lord *Cicill* here taxing alſo the unlimited liberty of the diſperſing and divulging theſe Popiſh and ſeditious Pamphlets, both in *Pauls Church-yard*, and the Univerſities, inſtanced one lately ſet forth, and publiſhed; namely, *Speculum Tragicum*, which both his *Majeſty* and the Lord. *H. Howard*, now Earle of *Northampton*, termed a dangerous Booke both for matter and intention: and the Lord Chancellor, alſo dividing all ſuch Bookes into *Latine* and *Engliſh*,

concluded

concluded, that these last, dispersed, did most harme: yet the Lord Secretarie affirmed, that my Lord of *London* had done therein what might be, for the suppressing of them; and that hee knew no man else, had done any thing in that " kinde but hee. At length, it pleased his " excellent *Majesty*, to tell D. *Rein.* that hee " was a better Colledge-man then a States " man; for if his meaning were, to tax the " Bishop of *London*, for suffering those " bookes, betweene the Secular Priests, & " Iesuites lately published, so freely to " passe abroad; His *Majesty* would have " him and his Associates to know, and " willed them also to acquaint their adhe- " rents and friends abroad therewith, that " the said Bishop was much injured and " slandered in that behalfe, who did no- " thing therein, but by warrant from the " Lords of the Councell, whereby, both " a Schisme betweene them was nouri- " shed, and also his *Majesties* owne cause " and Title handled: the Lord *Cecil* affir-

ming thereunto, that therefore they were tolerated, becauſe, in them, was the Title of *Spaine* confuted. The L. Treaſurer added, that Doctor *Rein.* might have obſerved another uſe of thoſe Bookes ; *viz.* that now by the Teſtimonie of thoſe Prieſts themſelves, her late *Majeſty* and the State were cleared of that imputation, of putting Papiſts to death, for their conſciences onely, and for their Relligion, ſeeing, in thoſe Bookes, they themſelves confeſſe, that they were executed for treaſon. D. *Rein.* excuſed himſelfe, expounding his complaint, not meant of ſuch bookes, as had bin printed in *England*, but ſuch as came from beyond the Seas, as Commentaries both in Philoſophy and Divinity. And theſe were the parts of the firſt head, concerning Purity of Doctrine.

Touching Paſtors { *Reſident*, / *Learned.*

To

To the second generall point concerning the planting of Ministers learned in "every Parish; it pleased his *Majesty* to answer, that he had consulted with his Bishops about that, whom he found willing and ready, to second him in it: inveighing herein, against the negligence and careleſnesse, which he heard of many in this land; but, as *Subita evacuatio*, was *periculosa*, so *subita mutatio*. Therefore this matter was not for a present resolution, because to appoint to every Parish a sufficient Minister were impossible, the Universities would not afford them. Againe, hee had found already, that he had more learned men in this Realme, then hee had sufficient maintenance for; so that maintenance must first be provided, and then the other to be required: In the meane time, ignorant Ministers, if young, to be removed, if there were no hope of their amēdment; if old, their death must bee expected, that the next course may be better

ſupplied : and ſo concluded this point, with a moſt religious and zealous proteſtation, of doing ſomething daily in this caſe, becauſe *Ieruſalem* could not bee built up in a day. The Biſhop of *Wincheſter* made knowne to the *King*, that this inſufficiency of the Clergy, bee it as it is, comes not by the Biſhops defaults, but partly by Lay Patrons, who preſent very meane men to their Cures; whereof, in himſelfe, hee ſhewed an inſtance, how that ſince his being Biſhop of *Wincheſter*, very few Maſters of Arts, were preſented to good Benefices: partly, by the Law of the land, which admitteth of a very meane and tolerable ſufficiency in any Clerke, ſo that if the Biſhop ſhould not admit them, then preſently, a *Quare impedit*, is ſent out againſt him.

Here my Lord of *London*, kneeling, humbly deſired his *Majeſty* (becauſe hee ſaw, as he ſaid, it was a time of moving Petitions) that hee might have leave, to
1. make two or three. Firſt, that there might bee

bee amongst us, a Praying Ministry another while; for whereas, there are, in the Ministery, many excellent duties to be performed, as the absolving of the penitent, praying for, and blessing of the people, administring of the Sacraments, and the like; it is come to that passe now, that some sort of men thought it the onely duty required of a Minister, to spend the time in speaking out of a Pulpit; sometimes, God wot, very undiscreetly and unlearnedly: and this, with so great injury and prejudice, to the celebration of Divine service, that some Ministers would be content to walke in the Church-yard, till Sermon time, rather then to be present at publike prayer. Hee confessed, that in a Church new to bee planted, preaching was most necessary; but among us, now long established in the faith, hee thought it not the onely necessary duty to be performed, and the other to bee so profanely neglected and "contemned. Which motion his *Majesty* liked

" liked exceeding well, very acutely tax-
" ing the hypocriſie of our times, which
" placeth all Religion in the eare, through
" which, there is an eaſie paſſage, but
" Praier, which expreſſeth the hearts af-
" fection, and is the true devotion of the
" minde, as a matter putting us to over-
" much trouble (wherein there concurre,
" if praier be as it ought, an unpartiall con-
" ſideration of our owne eſtates, a due e-
" xamination to whom wee pray, an
" humble confeſſion of our ſins, with an
" hearty ſorrow for them; and repen-
" tance not ſevered from faith) is ac-
" counted and uſed as the leaſt part of Re-
" ligion.

The ſecond was, that till ſuch time as learned and ſufficient men might bee planted in every Congregation, that godly Homilies might bee read, and the number of them increaſed, and that the Opponents would labour to bring them into credit againe, as formerly they brought them into contempt. Eve-

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ry Man (saith hee) that can pronounce well, cannot indite well.

" The Kings *Majesty* approved this " motion, especially, where the living is " not sufficient for maintenance of a lear- " ned Preacher; as also in places, where " plenty of Sermons are, as in the City, & " great Townes. In the Countrey villa- " ges where Preachers are not neare toge- " ther, he could wish Preaching, but wher " there are a multitude of Sermons, there " he would have *Homilies* to be read di- " vers times: and therein hee asked the " assent of the Plaintiffes, and they con- " fesse it. A preaching Ministery, saith " his *Majesty*, was best, but where it " might not be had, godly prayers and ex- " hortations did much good. That that " may be done, let it, and let the rest that " cannot, be tolerated: Somewhat was here spoken by the Lord *Chancellor*, of livings rather wanting learned Men, then learned Men livings. Many in the Universities pining, Masters, Batchelors,

and upwards: wiſhing therefore, that ſome might have ſingle coates, before other had dublets, and here his L. ſhewed the courſe, that he had ever taken, in beſtowing the Kings Benefices, my Lord of *London*, commending his Honourable care that way, withall excepted that a dublet was neceſſary in cold weather: the L. *Chancelor* replied, that hee did it not for diſlike of the liberty of our Church, in granting one Man two Benefices, but out of his owne private purpoſe and practiſe, grounded upon the foreſaid reaſon.

The laſt motion, by my Lord of *London* was, that Pulpits might not bee made paſquils, wherein every humorous, or diſcontented fellow might traduce his ſuperiors. Which the King very graciouſ-
"ly accepted, exceedingly reproving that,
"as a lewd cuſtome; threatning, that if he
"ſhould but heare of ſuch a one in a Pul-
"pit; hee would make him an example:
"concluding with a ſage admonition to

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" the opponents, that every Man ſhould
" ſolicite and draw his friends to make
" peace, and if any thing were amiſſe in
" the Church officers, not to make the
" Pulpit the place of perſonall reproof,
" but to let his *Majeſty* heare of it : yet by
" degrees.

" Firſt, let complaint be to the Ordina-
" ry of the place, from him to goe to the
" Archbiſhop; from him, to the Lords of
" his *Majeſties* Counſell, and from them, if
" in all theſe places no remedy is found, to
" his owne ſelfe, which caveat his *Maje-
ſty* put in, for that the Biſhop of *London*
had told him that if he left himſelfe open
to admit of all complaints, neither his
Majeſty ſhould ever bee quiet, nor his un-
der-officers regarded : ſeeing, that now
already no fault can be cenſured, but pre-
ſently the Delinquent threatneth a com-
plaint to the *King* : and for an inſtance,
he added, how a Printer, whom hee had
taken faulty, very lately anſwered him in
that very kinde,

D. *Rein.* commeth now to *Subscription*, (which concerneth the fourth *generall* head, as he first propounded it, namely, *The communion Booke*,) taking occasion to leape into it here, as making the urging of it to bee a great impeachment to a learned Ministery, and therefore intreated, it might not be exacted as heretofore, for which many good Men were kept out, other removed, and many disquieted. To subscribe according to the statutes of the Realme, namely, to the Articles of Religion, and the Kings Supremacy, they were not unwilling. The reason of their backwardnesse to subscribe otherwise was, first the Booke *Apochryphall*; which the *Common-Prayer Booke* enjoyned to bee read in the Church, albeit, there are, in some of those Chapters appointed manifest errors, directly repugnant to the Scriptures: the particular instance, which hee then inferred was, *Eccles.* 48. 10. where hee charged the Author of that Booke, to have held

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the same opinion with the *Iewes* at this Day, namely, that *Elias*, in person, was to come before Christ, and therefore as yet Christ by that reason, not come in the flesh; and so, consequently, it implyed a deniall of the chiefe Article of our redemption: his reason of thus charging the Author, was, because that *Eteclas*, used the very word of *Elias in person*, which the Prophet *Malachy*, *Cap.* 4. doth apply to an *Elias* in resemblance, which both an Angell, *Luke* 17. and our Saviour Christ, *Mat.* 11. did interpret to be *Iohn Baptist*. The answer was, as the objection, twofold. First, generall, for *Apocrypha Bookes*; The Bishop of *London* shewing, first, for the antiquity of them, that the most of the objections made against those Books were the old Cauils of the *Iewes*, renewed by *S. Ierome* in his time, who was the first that gave them the name of *Apochrypha*, which opinion, upon *Ruffinus* his challenge, hee, after a sort, disclaimed,

the rather, becauſe a generall offence was taken at his ſpeeches in that kinde, Firſt, for the continuance of them in the Church out of *Kimedoncius*, and *Chemnitius*, two moderne writers.

The Biſhop of *Winton* remembred the diſtinction of S. *Ierome*, *Canonici ſunt ad informandos mores, non ad confirmandam fidem*, which diſtinction he ſaid, muſt be held for the juſtifying of ſundry Coun-
" cels. His *Majeſty* in the end, ſaid, hee
" would take an even order betweene
" both, affirming, that he would not wiſh
" all *Canonicall bookes* to bee read in the
" Church, unleſſe, there were one to inter-
" pret, nor any *Apocrypha* at all, wherein
" there was any error; but for the other,
" which were cleare, and correſpondent
" to the Scriptures, he would have them
" read, for elſe, ſaith his *Majeſty*, why
" were they printed? and therein ſhewed
" the uſe of the bookes of *Machabees*, very
" good to make up the ſtory of the perſe-
" cution of the *Iewes*; but not to teach a

man

"man either to Sacrifice for the dead, or
"to kill himselfe.

And here his *Highnesse* arose from his chaire, and withdrew himselfe into his inner chamber a little space, in the meane time a great questioning was amongst the Lords, about that place of *Eccles.* with which as if it had beene their rest and upshot, they began a fresh, at his *Ma-*
"*jesties* returne; who, seeing them so to
"urge it, and stand upon it, calling for a
"Bible, first shewed the Author of that
"booke, who he was, then the cause, why
"hee wrote that booke, next analized the
"Chapter it selfe, shewing the precedents
"and consequents thereof; lastly, so ex-
"actly and Divine like, unfolded the
"summe of that place, arguing, and de-
"monstrating, that whatsoever *Ben Sirach*
"had said there, of *Elias*, *Elias* had in his
"owne person, while he lived, performed
"and accomplished, so that the *Susurrus*,
"at the first mention, was not so great, as
"the astonishment was now at the *King*

his

" his ſodaine and ſound, and indeed, ſo
" admirable an interpretation; conclu-
" ding, firſt, with a ſerious checke to Do-
" ctor *Reinalds*, that it was not good to
" impoſe upon a Man, that was dead, a
" ſenſe never ment by him: Secondly,
" with a pleaſant *Apoſtrophe* to the Lords;
" What, trow yee, make theſe Men ſo an-
" gry with *Eccleſiaſticus*? By my ſoule, I
" thinke he was a Biſhop, or elſe they
" would never uſe him ſo. But for the ge-
" nerall, it was appointed by his *Majeſty*,
" that Doctor *Rein.* ſhould note thoſe
" Chapters in the *Apochrypha booke*, where
" thoſe offenſive places were, and ſhould
" bring them unto the Lord *Archbiſhop* of
" *Canterbury* againſt *Wedneſday* next, and
" ſo he was willed to goe on.

The next Scruple againſt *Subſcription* was: that old *Crambe bis poſita*, that in the common Prayer Booke, it is twiſe ſet downe, *Ieſus ſaid to his Diſciples*; when as by the next originall it is plaine; that he *ſpake to the Phariſees*. To which

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it was answered, that for ought that could appeare by the places, hee might speake aswell to his *Disciples*, they being present, as to the *Pharisees*. But his *Majesty* keeping an even hand, willed that the word *Disciples* should bee omitted, and the words *Iesus said*, to be printed in a different letter, that might appeare, not to be a part of the Text.

The third objection against *Subscription*, were *Interrogatories in Baptisme*, propounded to Infants, which being a profound point, was put upon *M. Knewstubs* to pursue: who in a long and perplexed speech, said something out of *Austen*, that *Baptizare* was *credere*, but what it was, his *Majesty* plainely confessed, *Ego non intelligo*, and asked the Lords what they thought hee meant; it seemed that one present conceived him, for hee standing at his backe, bade him urge that punct, urge that punct, that is a good point. My Lord of *Winton* aymaing at his meaning, shewed him the use thereof out of

Saint *Austen*, and added the Fathers reason for it, *Qui peccauit in altero, credat in altero*; which was seconded by his *Majesty* (whom it pleased, for the rest of the matters which followed, himselfe alone to answer, and justly might hee appropriate it to himselfe, for none present were able, with quicker conceit to understand, with a more singular dexterity to refute, with a more judicious resolution to determine, then his *Majesty*: herein being more admirable, that these points, wherein some thought him prejudiciall to the contrary, all of us suppo-
"sed him to have beene but a stranger to
"them, he could so intelligently appre-
"hend and so readily argue about them,)
"it was, I say, seconded by his *Majesty*; first,
"1. by reason that the question should be
"propounded to the party whom it prin-
"cipally concerned; Secondly, by example
"of himselfe to whom interrogatories
"were propounded when he was crow-
"ned in his infancy; *King* of *Scotland*.

And

And heere his *Majesty*, (as hereafter at the end of every objection he did) asked them whether they had any more to say.

M. *Knewstubs* tooke exceptions to the Crosse in Baptisme, being in number two. First, the offence of Weake brethren, grounded upon the words of *S. Paul, Rom.* 14. and 1 *Cor.* 8. *viz.* the consciences of the Weake, not to bee offended: which places his excellent *Majesty* answered most acutely, beginning with that generall rule of the Fathers: *Distingue tempora,, & concordabunt Scripturæ,* "shewing heere the difference of those "times and ours, then a Church not fully "planted, nor setled, but ours long stablished and flourishing; then Christians "newly called from Paganisme, and not "throughly grounded; which is not the "case of this Church, seeing that Heathenish Doctrine, for many yeeres hath "beene hence abandoned. Secondly, with "a question unanswerable, asking them "how long they would be Weake? whether

"ther 45. yeeres were not ſufficient for
"them to grow ſtrong? fourthly, who
"they were pretended this weakeneſſe:
"For we, ſaith the *King*, require not now
"Subſcription of Laikes and Idiots, but
"Preachers and Miniſters, who are not
"ſtill, I trow, to be fed with milke, but are
"enabled to feede others; fourthly, that it
"was to be doubted, ſome of them were
"ſtrong enough, if not headſtrong, and
"howſoever they in this caſe pretended
"Weakeneſſe, yet ſome, in whoſe behalfe
"they now ſpake, thought themſelves
"able to teach him, and all the Biſhops of
"the Land.

His objection againſt the Croſſe con-
I ſiſted of three Interrogatories; Firſt, Whether the Church had power to inſtitute an externall ſignificant ſigne? to which was replied, firſt, that he miſtooke the uſe of the Croſſe with us, which was not uſed in Baptiſme, any otherwiſe then onely as a ceremony: Secondly, by their owne example, who make impoſition

of

of hands in their ordination of Pastors, to be a signe significant.

Thirdly, in prayer, saith the Bishop of *Winton*, the kneeling on the ground, the lifting up of our hands, the knocking of our brests, are Ceremonies significant; The first, of our humility comming before the mighty God; The second, of our confidence and hope; the other, of our sorrow and detestation of our sins, and these are, and may lawfully be used. Lastly, M. Deane of the Chappell remembred the practise of the *Iewes*, who unto the institution of the Passeover, prescribed unto them by *Moses*, had, as the Rabbins witnesse, added both signes and words, eating sowre herbs, and drinking wine, with these words, to both, Take and eat these in remembrance, &c. Drinke this in remembrance, &c. Upon which addition and tradition of theirs, our Saviour instituted the Sacrament of his last Supper, in celebrating it with the same words, and after the same manner;

thereby approving that fact of theirs in particular, and generally, that a Church may inſtitute and retaine a ſigne ſignificant: which ſatisfied his *Majeſty* exceeding well.

"And here the *King* deſired to have "himſelfe made acquainted about the an- "tiquity of the uſe of the Croſſe, which D. *Reynolds* confeſſed to have beene ever ſince the Apoſtles times; but this was the difficulty, to prove it of that ancient uſe in Baptiſme. For that at their going abroad, or entering into the Church, or at their prayers and benedictions, it was uſed by the Ancients, deſired no great proofe: But whether in Baptiſme, Antiquity approved it, was the doubt caſt in by M. Deane of *Sarum*, whom his *Majeſty* ſingled out, with a ſpeciall Encomion, that he was a Man well travelled in the Ancients: which doubt was anſwered *obſignatis tabulis*, by the Dean of *Weſtminſter*, (whom the Kings *Majeſty*, upon my Lord of

Londons

Londons motion, willed to speake to that point) out of *Tertullian, Cyprian, Origen,* and others, that it was used in *Immor tali lavacro*: which words being a little descanted, it fell from one, I thinke it was my Lord of *VVinchester, obiter*, to say, that in *Constantine* his time, it was used in "Baptisme. What quoth the *King*, and is it "now come to that passe, that wee shall "appeach *Constantine* of Popery, and su- "perstition? if then it were used, saith his "*Majesty*, I see no reason, but that still wee "may continue it.

M. *Knewstubs* his second question was, that put case, the Church had such power to adde significant signes, whether it might there adde them, where Christ had already ordained one; which hee said was no lesse derogatory, to Christs institution, as hee thought, then if any potentate of this Land, should pre- "sume to adde his Seale to the great Seale "of *England*. To which his *Majesty* an- "swered, that the case was not alike, for

that

"that no ſigne or thing was added to the
"Sacrament, which was fully and per-
"fectly finiſhed, before any mention of
"the Croſſe is made, for confirmation
"whereof, he willed the place to be read.

Laſtly, if the Church had that power alſo, yet the greateſt Scruple to their Conſcience was, how farre ſuch an ordinance of the Church was to binde them,
"without impeaching their Chriſtian Li-
"berty? whereat, the *King*, as it ſeemed,
"was much mooved, and told him, hee
"would not argue that point with him,
"but anſwer therein, as Kings are wont to
"ſpeake in Parliament, *Le Roy s'aviſera*,
"adding withal, that it ſmelled very rank-
"ly of Anabaptiſme: comparing it into
"the uſage of a beardleſſe boy, (one M.
"*Iohn Black*) who the laſt Conference his
"*Majeſty* had with the Miniſters in *Scot-*
"*land*, (in *December* 1602.) told him, that
"hee would hold conformity with his
"*Majeſties* ordinances, for matters of do-
"ctrine: but for matters of Ceremonie,

they

"they were to be left in Christian Liberty,
"to every man, as he received more and
"more light, from the illumination of
"Gods spirit, even till they goe mad,
"quoth the *King*, with their owne light:
"but I will none of that; I will have one
"doctrine, and one discipline, one Re-
"ligion in substance, and in ceremo-
"ny: and therfore I charge you never to
"speake more to that point, (how far you
"are bound to obey?) when the Church
"hath ordained it. And so asked them a-
"gaine, if they had any thing else to say.

D. *Reynolds* objected the example of the Brasen Serpent, demolished and stampt to powder by *Ezechyas*, because the people abused it to Idolatry, wishing that in like sort, the Crosse should bee abandoned, because, in the time of Popery, it had beene superstitiously abused. Whereunto the Kings *Maiesty* answered divers wayes. First, quoth he, though I bee sufficiently persuaded of the Crosse in Baptisme, and the

"commendable uſe thereof in the Church
"ſo long; yet, if there were nothing elſe
"to move mee, this very argument were
"an inducement to me, for the retaining
"of it, as it is now by order eſtabliſhed:
"For inaſmuch, as it was abuſed, So you
"ſay, to ſuperſtition, in time of Popery, it
"doth plainly imply, that it was wel uſed
"before Popery, I will tell you, I have li-
"ved among this ſort of men, (ſpeaking
"to the Lords and Biſhops,) ever ſince
"I was tenne yeares old, but I may ſay of
"my ſelfe, as Chriſt did of himſelfe,
"Though I lived amongſt them, yet ſince
"I had ability to judge, I was never of
"them; neyther did any thing make mee
"more to condemne, and deteſt their
"courſes, then that they did ſo perempto-
"rily diſallow of all things, which at all
"had beene uſed in Popery. For my part,
"I know not how to anſwer the obiecti-
"on of the Papiſts, when they charge us
"with Novelties: but truly to tell them,
"that their abuſes are New, but the things

which

"which they abuſed wee retaine in their
"Primitive uſe, and forſake onely the No-
"vell corruption. By this argument wee
"might renounce the Trinity, and all that
"is holy, becauſe it was abuſed in Popery:
"(and ſpeaking to Doctor *Reynolds* mer-
"rily) they uſed to weare hoſe and ſhooes
"in Popery, therefore you ſhall now goe
"bare-foot.

"Secondly, quoth his *Majeſty*, what 2
"reſemblance is there betweene the Bra-
"ſen Serpent, a materiall viſible thing,
"and the ſigne of the Croſſe made in the
"Aire?

"Thirdly, I am given to underſtand by 3
"the Biſhops, and I finde it true, that the
"Papiſts themſelves did never aſcribe any
"power or ſpirituall grace to the Signe of
"the Croſſe in Baptiſme.

"Fourthly, you ſee, that the materiall 4
"Croſſes, which in time of Popery were
"made, for Men to fall downe before
"them, as they paſſed by thē to worſhip
"them (as the Idolatrous *Iewes* did the

" Braſen Serpent) are demoliſhed, as you
" deſire.

The next thing which was objected, was, the wearing of the Surplis, a kinde of garment, which the Prieſts of *Iſis* uſed " to weare. Surely, ſaith his *Majeſty*, untill " of late, I did not thinke that it had beene " borrowed from the Heathen, becauſe it " is commonly tearmed, a Ragge of Pope- " ry, in ſcorne; but were it ſo, yet neyther " did we border upon Heatheniſh Nati- " ons, neither are any of them converſant " with us, or commorant amongſt us, " who thereby might take juſt occaſion " to bee ſtrengthned, or confirmed in " Paganiſme, for then there were juſt cauſe " to ſuppreſſe the wearing of it: but ſeeing " it appeared out of antiquity, that in the " celebration of divine Service, a different " habit appertained to the Miniſtery; and " principally, of white Linnen, he ſaw " no reaſon, but that in this Church, as it " had beene, for comelineſſe, and for or- " der ſake, it might bee ſtill continued.

This

"This being his constant and resolute
"opinion, that no Church ought further
"to separate it selfe from the Church of
"*Rome*, eyther in Doctrine or Ceremony,
"than shee had departed from her selfe,
"when she was in her flourishing & best
"estate, and from Christ her Lord and
"Head. And heere againe he asked, what
"more they had to say.

" D. *Reynolds* tooke exceptions at those
"words in the Common Prayer Book, of
"Matrimony, With my body I thee wor-
"ship. His *Majesty* looking upon the
"place; I was made beleeve, (saith he)
"that the Phrase did import no lesse then
"Divine worship and adoration: but by
"the examination I finde, that it is an usu-
"all English tearme, as a Gentleman of
"worship, &c. and the sense agreeable
"unto Scriptures, Giving honour to the
"wife, &c. But turning to Doctor *Reyn.*
"(with smiling saith his *Majesty*,) Many
"a man speakes of *Robin Hood*, who never
"shot in his Bow: if you had a good

" wiſe your ſelfe, you would thinke all
" the honour and worſhip you could doe
" to her, were well beſtowed.
" The Deane of *Sarum* mentioned the
" Ring in marriage; which Doctor *Reyn.*
" approved, and the *King* confeſſed that
" he was Married withall; and added, that
" hee thought they would prove to bee
" ſcarce well Married, who are not Mar-
" ried with a Ring.
" He likewiſe ſpake of the Churching
" of woman, by the name of Purification,
" which being read out of the booke, his
" *Majeſty* very well allowed it, and plea-
" ſantly ſaid, that women were loth
" enough of themſelves to come to
" Church, and therefore hee would have
" this, or any other occaſion to draw them
" thither.

And this was the ſubſtance and ſumme of that third generall point. At which pawſe, it growing toward night, his *Majeſty* asked againe, if they had any more to ſay: If they had, becauſe it was late,

they

they should have another day; but M. Doctor *Reynolds* told him, that they had but one point more, which was the last generall head; but it pleased his *Majesty*, first to aske what they could say to the Cornerd Cap? They all approved it: Well then, said his *Majesty*, turning himselfe to the Bishops, you may now safely "weare your Caps: but I shall tell you, if "you should walke in one streete in *Scotland*, with such a Cap on your head, if I "were not with you, you should be stoned to death with you Cap.

In the fourth generall head touching Discipline; Doctor *Reyn.* first tooke exception to the committing of Ecclesiasticall censures unto Lay-Chancellors; his reason was, that in the Statute made in *King Henry* his time, for their autho-"rity that was abrogated in Queene *Maries* time, and not revived in the late Queenes daies: and abridged by Bishops themselves 1571. ordring that the said Lay-Chancellors should not excommunicate

nicate in matters of Correction, and *An.* 1584. and 1589. not in matters of Inſtance, but to bee done onely by them, "who had power of the Keies: His *Maje-*"*ſty* anſwered; He had already conferred "with his Biſhops, about that point, and "that ſuch order ſhould be taken therein, "as was convenient, willing him in the "meane time, to goe to ſome other matter, if he had any. Then hee deſireth, that according to certaine provinciall conſtitutions, they of the Clergy might have meetings once every three weekes; Firſt, in Rurall Deanries, and therein to have
1 Cor. 14. Prophecying, according as the reverend Father Archbiſhop *Grindall*, and other Biſhops deſired of her late *Majeſty*: Secondly, that ſuch things as could not bee reſolved upon there, might bee referred to the Archdeacons Viſitation: and ſo Thirdly, from thence to the Epiſcopall Synode, where the Biſhop with his Preſbytery, ſhould determine all ſuch points,
Acts 21. as before could not be decided.

At

At which ſpeech, his *Majeſty* was ſome-what ſtirred; yet, which is admirable in him, without paſſion, or ſhew thereof; thinking that they aymed at a Scottiſh Presbytery, which, ſayth he, as well agreeth with a Monarchy, as God and the Devill. Then *Iacke*, "and *Tom*, and *will*, and *Dick* ſhall meet, "and at their pleaſures cenſure me & my "Councell, and all our proceedings: "Then *Will* ſhal ſtand up and ſay, It muſt "be thus; then *Dicke* ſhall reply and ſay, "Nay Mary, but we wil have it thus. And "therfore, here I muſt once reiterate my "former ſpeech, *Le Roy s' aviſera*: Stay "I pray you, for one ſeaven years, before "you demand that of me: and if then "you finde mee purſey and fat, and "my winde pipes ſtuffed, I will perhaps hearken to you: for let that Government be once up, I am ſure I "ſhall be kept in breath, then ſhall wee "all of us have worke enough, both our "hands full. But Doctor *Reynolds*

" till you finde that I grow lazie, let that
" alone.

And heere, becauſe that D. *Reyn.* had twiſe before obtruded the Kings Supremacie; firſt, in the Article concerning the Pope; Secondly, in the point of Subſcription, his *Majeſty* at thoſe times " ſaid nothing: but now growing to an " end, he ſaid, I ſhall ſpeake of one matter " more; yet ſomewhat out of order: but it " skilleth not. D. *Reyn.* quoth the King, you " have often ſpoken for my Supremacy; " & it is well; but know you any heere, or " any elſe-where, who like of the preſent " Government Eccleſiaſticall, that finde " fault or diſlike my Supremacy? D. *Reyn.* " ſaid, No. Why then, ſaid his *Majeſty*, I " will tell you a Tale. After that the Reli- " gion reſtored by King *Edward* the Sixth, " was ſoone overthrowne, by the ſucceſſi- " on of Queene *Mary* heere in *England*, we " in *Scotland* felt the effect of it. Whereup- " on M. *Knox* writes to the Queene Re- " gent, (of whom without flattery, I may

ſay,

"ſay, that ſhe was a vertuous and mode-
"rate Lady,) telling her that ſhee was Su-
"preme Head of the Church, and charged
"her, as ſhe would anſwer it before Gods
"tribunal, to take care of Chriſt his Evan-
"gill, and of ſuppreſſing the Popiſh Pre-
"lates, who withſtood the ſame. But how
"long, trow yee, did this continue? Even
"ſo long, till by her authority, the Popiſh
"Biſhops were repreſſed, he himſelfe, and
"his Adherents were brought in, and well
"ſetled, and by theſe meanes made ſtrong
"enough, to undertake the matters of Re-
"formatiõ themſelves. Then loe, they be-
"gan to make ſmall account of her Supre-
"macy, nor would longer reſt on her au-
"thority, but tooke the cauſe into their
"owne hand, and according to that more
"light, wherwith they were illuminated,
"made a further Reformatiõ of Religion.
"How they uſed that poore Lady my mo-
"ther, is not unknowne, and with griefe
"I may remember it: who, becauſe ſhee
"had not beene otherwiſe inſtructed, did

" deſire, only a private Chappell, wherein
" to ſerve God after her māner, with ſome
" few ſelected perſons, but her ſupremacy
" was not ſufficient to obtaine it at their
" hands: And how they dealt with me in
" my minority, you all know it was not
" don ſecretly, and though I would, *I* can-
" not conceale it. I will apply it thus.
" And then putting his hand to his Hat,
" his *Maeſty* ſayd, my Lords, the Biſhops,
" I may thanke you, that theſe men doe
" thus plead for my Supremacy: They
" thinke they cānot make their party good
" againſt you, but by appealing unto it,
" as if you, or ſome that adhere unto you,
" were not wel affected towards it. But if
" ounce you were out, and they in place, I
" know what would become of my Su-
" premacy. No Biſhop, no King, as before
" I ſayd. Neither do I thus ſpeake at ran-
" dome, without ground, for I have obſer-
" ved ſince my comming into *England*,
" that ſome Preachers before me, can be
" content to pray for *Iames* King of *Eng-*
land,

"*land, Scotland, France, & Ireland*, defender
" of the Faith, but as for supreame Gover-
" nor, in all causes, and over al persons (as
" well Ecclesiasticall as Civill) they passe
" that over with silence, & what cut they
" have beene of, I after learned. After this
" asking them, if they had any more to
" object; & D. *Rey*. answring no, his *Majesty* appoynted the next wednesday for both parties to meete before him, and rising from his Chaire, as he was going to his inner Chamber, If this be all, quoth
" he, that they have to say, I shall make
" them conforme themselves, or I wil har-
" ry them out of this lād, or else do worse.

And this was the summe of the second dayes Conference, which raised such an admiration in the Lords, in respect of the King his singular readynesse, and exact knowledge, that one of them said, he was fully perswaded, his *Majesty* spake by the instinct of the spirit of God. My Lord *Cicill* acknowledged, that very much wee are bound to God, who had given

us a King of an underſtanding heart. My Lord Chancellor paſſing out of the privy Chamber, ſaid unto the Deane of *Cheſter*, ſtanding by the doore; I have often heard and read; that *Rex eſt mixta perſona cum Sacerdote*, but I never ſaw the truth thereof till this day.

Surely, whoſoever heard his *Majeſty*, might juſtly thinke, that title did more properly fit him, which *Eunapius* gave to that famous Rhetorician, in ſaying, that he was, βιβλιοθήκη τις ἐμψυχος, καὶ αὐτοσχέδιος μουσεῖον, A living Library, and a Walking Studie.

Finis ſecundæ diei.

THE

THE THIRD DAYES *Conference.*

UPon Wedneſday, *Ianuarie* 18. all the Biſhops aforenamed, attended at the Court, and the Deanes: who were all called into the Privie Chamber, and who ſo elſe my Lord Arch-Biſhop appointed, (for ſuch was his *Majeſties* pleaſure) whereupon the Knights and Doctors of the Arches, *viz.* Sir *Daniel Dunne*, Sir *Thomas Crumpton*, Sir *Richard Swale*, Sir *Iohn Bennet*, and D. *Drury*

us a King of an understanding heart. My Lord Chancellor passing out of the privy Chamber, said unto the Deane of *Chester*, standing by the doore; I have often heard and read; that *Rex est mixta persona cum Sacerdote*, but I never saw the truth thereof till this day.

Surely, whosoever heard his *Majesty*, might justly thinke, that title did more properly fit him, which *Eunapius* gave to that famous Rhetorician, in saying, that he was, βιβλιοθήκη τις ἔμπψυχος, καὶ περιπατοῦν μουσεῖον, A living Library, and a Walking Studie.

Finis secundæ diei.

THE

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Doctor *Drury* entred in. As ſoone as the *King* was ſet, the Lord Archbiſhop preſented unto him a note of thoſe poynts, which his *Majeſty* had referred to their conſideration, upon the firſt day, and the alteration, or rather explanation of them in our Liturgie.

1 Abſolution or Remiſſion of ſinnes, in the Rubrike of Abſolution.

2 In private Baptiſme, the lawfull Miniſter preſent,

3 Examination, with Confirmation of Children.

4 *Ieſus* ſaid to them; twiſe to be put into the Dominicall Goſpels, in ſtead of *Ieſus* ſayd to his Diſciples.

" His *Majeſty* here taking the Common " prayer booke, and turning to private " Baptiſme, willed, that where the words " were (in the Rubrike, the ſecond Para- " graph) They baptize not children, Now " it ſhould be thus read; They cauſe not children to be baptized; and againe, in the

"the same paragraph, for those words;
"Then they Minister it, it should be; The
"Curate, or lawfull Minister present, shall
"doe it on this fashion. Concluding very
"gravely, that in this Conference, hee ai-
"med at three things principally; first, The
"setting downe of words fit and conve-
"nient; Secondly, Contriving how things
"might be best done, without appearance
"of alteration; Thirdly, Practised, that
"each man may doe his duty in his place.
"After this, his *Majesty* fell into dis-
"course about the high *Commission*,
"wherin he said, that he understood, how
"the parties named therein, were too ma-
"ny and too meane; that the matters they
"dealt in were base, and such as Ordina-
"ries at home in their Courts might cen-
"sure, that the branches granted out to the
Bishops in their severall Dioceses, were
too frequent and large. To which, my
Lords Grace answered severally. First,
for the number, it was requisite it
should bee great, for otherwise, hee

muſt bee forced as oft-times now it fell out, to ſit alone, becauſe, that albeit all the Lords of the Privy Counſell were in, all the Biſhops, many of the judges at Law, and ſome of the Clearks of the Councell, yet very few, or none of them, ſitting with him at ordinary times, ſome of meaner place, as Deanes, and Doctors of Divinity, and Law, muſt needes bee put in; whoſe attendance his Grace might with more authority command and expect. Secondly, for the matters handled therein, he ſaid, that hee oftentimes had complained thereof, but ſaw that it could not bee remedied; becauſe, that the fault may bee of that nature, as that the ordinary juriſdiction might cenſure it: but eftſoones it falls out, that the party delinquent is too great, and ſo the Ordinary dare not proceed againſt him; or ſo mighty in his ſtate, or ſo wilfull in his contumacie, that hee will not obey the Summons or cenſure; and ſo the Ordinary is forced to crave helpe at the

the High *Commission*. To the third, his Grace said, that it concerned not him to make answer thereunto, for such *Commissions* have beene granted against his will oftentimes, and without his knowledge for the most part. My Lord Chancellor therefore offered it to his *Majesties* wisedome to consider, if such *Commissions* should not bee granted to any Bishop, but such as have the "largest Dioceses, which his *Majesty* well "approved; and added withall, that those "Bishops who have in their Dioceses, "the most troublesome & refractary per-"sons, either Papists, or Puritans: but of "this, as also of the other things found "fault with herein, he willed those to con-"sult, to whom should be appointed the review of the *Commission*. And here that point had ended, but that one of the Lords, (I thinke verily rather upon misinformation, then set purpose,) pleased to say, that the proceeding thereby, was like unto the *Spanish* Inquisition, where-

in men were urged to ſubſcribe more then Law required, that by the Oath *Ex officio*, they were inforced to accuſe themſelves; that they were examined upon 20, or 24. Articles, upon the ſudden, without deliberation, and for the moſt part againſt themſelves: for the evidence thereof, a letter was ſhewed of an ancient Honourable Councellor, written to the Lord Arch-Biſhop, *Anno.* 1584. of two Miniſters of *Cambridgeſhire*, then or there abouts, examined upon many Articles, and in the end deprived. The Lord Arch-Biſhop anſwered, firſt, to the matter, that in the manner of proceeding, and examining, his Lordſhip was deceived: for if any Article did touch the party any way, eyther for life, liberty, or ſcandall, he might refuſe to anſwer, neyther was he urged thereunto: Secondly, to the Letter, being in a cauſe twenty yeeres ſince determined, hee could not anſwer the particulars, but if his anſwer to that Letter were found out, hee doubted not, but as it did

ſatisfie

satisfie that honourable Councellor when he lived, so it would also sufficiently cleare this complaint before his *Majesty*.

My Lord of *London*, for the matter of Subscription, shewed his *Highnesse* the 3. Articles, which the Church-men of *England* are to approve by Subscribing; namely, the *Kings* Supremacy; the Articles of Religion, and the Booke of Common Prayer. All which it pleased his *Majesty* himselfe, to read, (and after a litle glance given, that the mention of the Oath *Ex officio*, came in before his due time) he dilated, first, how necessary Subscription was, in every well governed Church; that it was to be urged, for the keeping of peace: for as Laws to prevent killing, did provide there should bee no quarrelling; so to prevent greater tumults in the Church, subscriptiō was requisite. Secondly, because the Bishop is to answer for every Minister, whom hee admitteth into his Dioceſse, it were fittest for him, to know the affection of the party be-

fore his admittance, the beſt way to know him, and to prevent future factions, was to urge his ſubſcription at his firſt entrance: for, *Turpius ejicitur, quàm non admittitur hoſpes*. Thirdly, as ſubſcription was a good meanes to diſcerne the affection of perſons, whether quiet or "turbulent; withall, it was the principall "way to avoyd confuſion: concluding, "that if any, after things were well orde-"red would not be quiet, and ſhew his "obedience, the Church were better with-"out him, he were worthy to be hanged. "*Præſtat ut pereat unus, quam unitas.*

Touching the Oath, *Ex officio*, the Lord Chancellor, and after him the Lord Treaſurer, ſpake both for the neceſſity & uſe thereof in diverſe Courts, and caſes. "But his Excellent *Majeſty* preventing "that old allegation, *Nemo cogitur, detege-"re ſuam turpitudinem*, ſaid, that the Civill "proceedings only puniſhed facts, but in "Courts Eccleſiaſticall, it was requiſite, "that Fame and Scandales ſhould be loo-

ked

"ked unto. That here was necessary, the
"Oath *Compurgatorie*, and the Oath *Ex*
"*officio* too; and yet great moderation
"should be used, first, In *gravioribus cri-*
"*minibus*: and Secondly, in such, whereof
"there is a publique fame: Thirdly, in di-
"stinguishing of publique Fame, either
"caused by the inordinate demeanor of the
"offendor, or raised by the undiscreet pro-
"ceeding in triall of the fact: as namely in
"*Scotland*, where the lying with a wench
"(though done privately; and knowne,
"or scarce suspected by two or three per-
"sons before) was made openly knowne
"to the King, to the Queene, to the Prince,
"to many hundreds in the Court, by brin-
"ging the parties to the stoole of Repen-
"tance, and yet perhaps be but a suspition
"onely. And here his *Majesty* so soundly
"described the Oath *Ex officio*: First, for
"the ground thereof: Secondly, The wis-
"dome of the Law therein. Thirdly, The
"manner of proceeding thereby, and the
"necessary and profitable effect thereof,

in.

" in ſuch a compendious, but abſolute or-
" der, that all the Lords and the reſt of the
" preſent Auditors, ſtood amazed at it:
The Arch-Biſhop of *Canterbury* ſaid, that undoubtedly his *Majeſty* ſpake by the ſpeciall aſſiſtance of Gods Spirit; The Biſhop of *London* upon his knee, proteſted, that his heart melted within him, (as ſo hee doubted not, did the hearts of the whole Company) with joy, and made haſte to acknowledge unto Almighty God, the ſingular mercie wee have received at his hands, in giving us ſuch a *King*, as ſince Chriſt his time, the like he thought had not beene, whereunto the Lords with one voyce, did yeeld a very affectionate acclamation. The Civilians preſent, confeſſed, that they could not in many houres warning, have ſo judicially, plainly, and accurately, and in ſuch a briefe deſcribed it.

" After this, his *Majeſty* committed
" ſome weighty matters to bee conſulted
" of, by the Lords and Biſhops; firſt, for

Excom-

"Excõmunication, in causes of lesse mo-
"ment, the name or censure to be altered.
"Secondly, for the High Commission,
"the quality of the persons to be named,
"and the nature of the causes to be hand-
"led therin. Thirdly, for recusant Com-
"municants: for there are three sorts, saith
"his *Majesty*, of the Papists: Some, first,
"which come to Sermons, but not to ser-
"vice and prayer; secondly, some which
"come to both them, but not to the
"Communion; thirdly, a number which
"abstaine from all. That inquiry might
"be made of all those, who were of the
"first, second, or third ranke, concluding
"therein, That the weake were to be in-
"formed, the wilfull to be punished.

Here my Lord Chancellor mentioned the writ, *De Excommunicato capiendo*, which his Hon. said did most affright the Papists, of all other punishments, because by reason of that they were many wayes disabled in law: therfore he would take order, if his *Majesty* so pleased, to

ſend that writ out againſt them freely, without charge, and if they were not executed, his Lordſhip would lay the Vnder-ſheriffes in Priſon, and to this the King aſſented.

" The fourth thing to be conſulted of, " was for the ſending and appointing of " Preachers into *Ireland*, whereof, ſaith " his *Majeſty*, I am but halfe a *King*, being " Lord over their bodies, but their ſoules " ſeduced by Popery, hee much pittied, " affirming, that where there is not true " Religion, there can bee no continued " obedience: nor for *Ireland* only, but for " ſome part of *Wales*, and the Northerne " borders, ſo once called, though now no " borders: the men to be ſent, not to be fa- " ctious, or ſcandalous, for weeds will be " weeds, whereſoever they be, and are " good for nothing, but to be picked over " the wall, therefore they ſhould ſingle " out men of ſincerity, of knowledge, of " courage.

" The laſt was, for proviſion of ſufficient

"ent maintenance for the Clergie; and
"withall, for the planting of a learned and
"painefull Minister in every Parish, as
"time shall serve.

"To every of those, his *Majesty* willed
"that severall Commissioners of his
"Councell and Bishops should be ap-
"pointed by the Lord, upon the dissol-
"ving the assembly present.

And thus having conferred of these points with the Bishops, and referred other some of them, as you heard, to speciall Committies, his *Majesty* willed, that D. *Reyn.* and his associates, should be called in; to whom, he presently signified, what was done, and caused the alterations, or explications, before named, to be read unto them. A litle disputing there was, about the words in Marriage, With my body I thee worship, and arguing no other thing to be meant, by the word worship, then that, which S. *Paul* willeth, 1 *Cor.* 7. 4. the man thereby acknowledging, that hereby hee wor-

 shippeth

ſhippeth his wife, in that he appropria-teth his body unto her alone: nor any more, then that which S. *Peter* coun-ſelleth, 1 *Pet.*3.7. That the man ſhould give honour to his wife, as the weaker veſſell. yet for their ſatisfaction, ſhould be put in, With my body I thee worſhip, and honor, if it were thought fit; and ſo his *Majeſty* ſhut up all with a moſt pithy ex-" hortation to both ſides for Unity, 'per-" ſwading diligence in each mans place, "without violence on the one party, or " diſobedience on the other & willed them " to deale with their frieds abroad to that " purpoſe: for his *Majeſty* feared, and had " ſome experience, that many of them " were ticliſh and humorous; nor that on-" ly, but laborers to pervert others to their " fancies; he now ſaw, that the exceptions " againſt the Cōmunion Booke, were " matters of weakneſſe; therefore, if the " perſons reluctant be diſcreet, they will " be won betimes, and by good perſwaſi-" ons; if undiſcreet, better they were remo-

ved:

"ved for many, by their factious behavi-
"our were driven to be Papists. Now then
"of their fruits, he shall judge them; Obe-
"dience and Humility being marks of ho-
"nest and good men. Those he expected of
"them and by their example and persua-
"sion of all their sort abroad, for, if hereaf-
"ter, things being thus well ordred, they
"should be unquiet, neither his *Majesty*
"nor the state had any cause to think well
"of them. To which, they gave al their un-
animous assent, taking exception against
nothing that was said or done, but
promised to performe all duty to the
Bishops, as their Reverend Fathers, and
to joyne with them against the com-
mon adversaries, and for the quiet of the
Church.

Only, Master *Chatterton* of *Emanu-*
el Colledge, kneeling, requested that
the wearing of the Surplis, and the use
of the Crosse in Baptisme, might not
be urged upon some honest, godly, and
painfull Ministers in some parts of *Lan-*

caſhire, who feared, that if they ſhould be forced unto them, many whom they had won to the Goſpell, would ſlide backe, and revolt unto Popery againe, and particularly, inſtanced the Viear of *Rateſdale* (he could not have light upon a worſe,) for not many yeeres before, he was proved before my Lord Arch-Biſhop, as his Grace there teſtified, and my Lord Chancellor, by his unſeemely and unreverent uſage of the Euchariſt, dealing the bread out of a Basket, every man putting in his hand, and taking out a peece, to have made many loath the holy Communion, and wholly refuſe to "come to Church His *Majeſty* anſwered, "that it was not his purpoſe, and he durſt "anſwer for the Biſhops, that it was "not their intent, preſently, and but of "hand to inforce thoſe things, without fa-"therly admonitions, conferences, and "perſwaſions premiſed, but wiſhed, that "it ſhould be examined, if thoſe Men by "their paines and preaching had conver-

ted

" ted any from Popery, and were withall
" men quiet of disposicion, honest of life,
" and diligent in their calling; if so, letters
" should be written to the Bishop of Che-
" ster, (of whom his Majesty gave a very
" good testimony) to that purpose: if
" not, but that they were of a turbulent
" and opposite spirit, both they and other
" of that unquiet humor should presently
" be enforced to a conformity: and so for
" that point, it was concluded, that my
" Lord Arch-Bishop should write to the
" Bishop of Chester, his Letters for that
" matter.

My Lord of London replieth, that if this were granted, the Copy of these Letters (especially, if his Majesty had written, as at first it was purposed) would flie over all England, and then other, for their confines, would make the same request; and so no fruit should follow of this Conference, but things would be worse then they were before. Therefore he humbly desired his Majesty, that

a

a time ſhould be limited, within which compaſſe, they ſhould conforme themſelves. To which his *Majeſty* readily "aſſented, and willed, that the Biſhop of "the Dioceſſe, ſhould ſet them downe the "time, and in the meane while conferre "with them, and if they would not yeeld, "whatſoever they were, to remove them, "after their time expired.

No ſooner was that motion ended, but downe fals M. *Knewſtubs*, and he requeſts the like favour of forbearance, for ſome honeſt Miniſters in *Suffolke*, telling the *King* it would make much againſt their Credits in the Countrey, to be now forced to the Surplis, and the Croſſe in Baptiſme. My Lords Grace was anſwering, Nay, ſayth his *Majeſty*, let me alone "with him. Sir, ſaith the *King*, you ſhew "your ſelfe an uncharitable man, wee "have here taken paines, and in the end "have concluded of an unitie, and uniformity, and you forſooth, muſt preferre "the Credits of a few private men, before

the

"the generall peace of the Church: this is
"just the Scotish Argument; for when
"any thing was there concluded, which
"disliked some humors, the onely reason,
"why they would not obey, was, it stood
"not with their credits to yeeld, having so
"long time been of the contrary opinion;
"I will none of that, saith the *King*, and
"therefore, either let them conforme
"themselves, and that shortly, or they
"shall heare of it. My Lord *Cecill* put his
Majesty in minde, of a word his *Highe-*
nesse had used the day before, namely, of
Ambling Communions, saying, that
the indecency thereof, was very offen-
sive, and had driven many from the
Church: And here M. *Chatterton* was
told of sitting Communions in *Emann-*
ell Colledge; which he said was so, by
reason of the seats, so placed as they be;
yet, that they had some kneeling also.

Finally they joyntly promised, to bee
quiet and obedient, now they knew it to
be the Kings minde, to have it so. His

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Majeſties gracious concluſion was ſo piercing, as that it fetched teares from ſome on both ſides. My Lord of *London* ended all, in the name of the whole company, with a Thankſgiving unto God for his *Majeſty*, and a Prayer for the health and proſperity of his *Highneſſe*, our gracious Queene, the young Prince, and all their Royall iſſue.

His *Majeſty* departed into the inner Chamber: all the Lords preſently went to the Councell Chamber, to appoint Commiſſioners, for the ſeverall matters before referred.

FINIS.

The Preface.

MAny copies were sent me, whereof some were so shamelesly untrue, & I assure you so obscene, that I thinke his Majesty would have been as much offended with me for Printing, *as with the Authors for* dispersing them: *I have chosen thereof the best and cleanliest, which doe here-under follow.*

I give no censure, neyther know I the Dispersers, let the Reader conferre and judge. Rectum est judex sui & obliqui.

The first Copy.

January 15. 1603.

SIr, I cannot conceale from you the good successe, which it hath pleased God to send us, by the *Conference*, which his Majesty had with the Bishops at the Court. There appeared none but the Bishops, which were with the King above three houres. *Cant. Lond. Winton.* fell downe on their knees, and desired, that all things might remaine, lest the Papists should thinke we have beene in an error. The King replied, that in 42. yeeres corruptions might creepe in. He spake of confirmation, private Baptisme, the Crosse, Dumbe ministery, Non residence, the Courts, which he promised to amend, especially he spake bitterly against private Baptisme, saying, he had as lieve an Ape as a woman

man ſhould baptiſe his childe,& againſt Courts, which he ſaid,he would put down. The Lo. chiefe Iuſtice, and the Lord Keeper ſpake much againſt them,and the Lord *Cecill* againſt Excommunications,by Lay men. Maſter Deane of the Chappel, ſpeaking ſomething to the King in his eare, the Biſhop of *London* inſolently ſaid unto him, Doctor *Montague*,ſpeake out,that we may heare you, and ſeeke not to croſſe us. At their departure,they ſaid,that if the King ſhould uſe the Miniſters in ſuch ſort,as they were uſed,they would be too inſolent. The King ſaid,they were his ſubjects,& if he would not heare them,then they had juſt cauſe to complaine. The Biſhops brought forth many Popiſh arguments,which the King very earneſtly anſwered,and learnedly, more then ten times calling them Papiſh arguments, and ſaid by thoſe reaſons,they might prove Popery. The Biſhop of *Wincheſter* ſaid, that if he tooke away private Baptiſme,he overthrew all Antiquity. The Bi. of *Peterborow* brought forth a fooliſh Argument, with much diſgrace to himſelfe. The Biſhops having taken Wedneſday, to conſider of the Kings ſpeech, the Miniſters came to the King on Monday at nine of the clocke. Honeſt men about the Court are comforted. Conformitans hang downe their heads, and the Biſhops men curſe the Puritans.

Sic explicit prima dies.

I have

Another Copy.

I Have sent you the declaration of the Conference, the which was in this manner: the first day the Bishops of *Canterbury*, *London*, and *Winchester*, making earnest sute, that all things might stand as they did, lest the Papists should take offence, who might say, we would perswade them to come to a church, having errours in it; and the Puritans will say, they have beene persecuted long. The K. answered, That the best state would gather corruptions, & that it was no Argument for the to say, They would not be cured of the Pox, because they had had it 30. yeers: he concluded against Absolution Confirmatiõ, private Baptisme, the dumbe & scandalous Ministers, Pluralities, the Courts, & the authority of the Bishops by the high Commissioners, &c. The second day the Ministers were convented before the King, who answered fearefully and modestly: the Bishop of *London* behaved himselfe insolently, saying these are *Cartwrights* Schollers, Schismatikes, breakers of your Majesties laws, you may know them by their Turky gownes and silke Turky Grogoram: the third day, they met all, where the King spake much to unity, that they might joyne against the Papists. All the three daies the King behaved himselfe admirable to the beholders, granting to the Ministers their earnest request, that the Ceremonies of the

the Crosse in Baptisme, and the Surplises reverent for antiquity, should not be urged upon the consciences of the Ministers, so that they were peaceable men, and that they should have time to consider of them, many hundreds being resolved rather to have lost their places, then to have yeelded to those superstitions, against which they had preached. The last day the Bishop of *Cant.* was intreated, to be a meanes that these ceremonies might not be pressed: but he answered, they had beene urged as necessary, and should be so still. But it pleased God to move his Majesty to a more peaceable course: the Bishop of *Peterborow* came in with his argument about Baptisme, which the King made void to his great reproach: The King said many times, that the Bishops reasons were Popish, and that they might establish Popery by them: it is thought that the King willbe shortly in *Huntington-shire*. The Lord *Chancellor*, the Lord *Cecill*, the Lord *chiefe Iustice*, and the *Atturney Generall*, must set downe some course for the high Commission, and the spirituall Courts.

Some

A third Copy.

Some of the ſpeeches that are bruted upon M. Doctor *Reynolds* returne to *Oxon* concerning the late conference before his *Majeſty*.

1 THat the Kings Majeſty did gratifie Maſter Doctor *Reynolds* in every thing which he propoſed: or that Doctor *Reynolds* obtained, and prevailed in every thing he did deſire.

2 That if any man report the contrary, he doth lye, or that they ſhould give him the lye, from M. Doctor *Reynolds*.

3 That theſe things now obtained by the reformers, were but the beginning of reformation: the greater matters are yet to come.

4 That my Lord of *Winton* ſtood mute, and ſaid litle or nothing.

5 That my Lord of *London* called Doctor *Reynolds* Schiſmaticke indeed (he thankes him for it) but otherwiſe ſaid litle to purpoſe.

6 That the Kings Majeſty uſed the Biſhops with very hard words, but imbraced Maſter Doctor *Reynolds*, & uſed moſt kinde ſpeeches to him.

7 That my Lord of *Canterbury*, or my Lord of *London*, falling on his knees, beſought his Majeſty to take their cauſe into his owne hands, and to make ſome good end of it, ſuch as might ſtand with their credit.

FINIS.